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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, FEBRUARY 11, 1837. NO. 809.---VOL. XVI.—NO. 6.

RELIGIOUS MISCELLANY.

EARTHQUAKES OF 1755.

We extract the following from the Appendix to Two Sermons preached in Boston, N. E. on the Lord's day, Nov. 23, 1755, *occasioned by the Earthquakes which happened on the Tuesday morning, and Saturday evening preceding*, by Jonathan Mayhew, D. D. Pastor of the West Church in Boston. It will be new, and, we think, interesting to many of our readers.

The Earthquake, I mean the first and greatest of the three lately felt at Boston, was on Tuesday, Nov. 18, 1755, between 4 and 5 o'clock in the morning; the evening and night preceding having been calm, serene and pleasant; and such a great white-frost being upon the ground in the morning, as I have not observed for many years past. By reason of the difference in people's clocks and watches, they differ at least a quarter of an hour as to the precise time when the shock came on; some making it but 15 minutes, and others more than 30, after 4 o'clock. The former, I believe, come nearest the truth; and, probably, do not fix the time more than 3 or 4 minutes too late, if at all.

As to the duration, or continuance of the Earthquake, people also differ widely; viz. from 1 minute to 6 or 7. I have very good reason to think, that they who fix it at a minute and half, or two minutes at most, allow time enough.

The process of the earthquake was as follows. It began with a smart pulsation of the earth upwards: I mean this was the first motion perceived; for those who were awake, generally agree that there was a rushing, rumbling noise, a little before any motion was felt. This pulsation was immediately succeeded by a universal trembling, or very quick, jarring, vibratory motion, which was horizontal. This motion increased for about a quarter of a minute; and then abated for two or three seconds. Then came on, all at once, a violent, prodigious shock, as suddenly to appearance, as a thunder-clap breaking upon a house; and attended with a great noise. This sudden and great shock was immediately followed by quick and violent concussions, jerks and wrenches, attended, as it appeared to me, with an undulatory, waving motion of the whole surface of the ground, not unalike the shaking and quaking of a very large bog. These concussions and quakings continued at, or very near, their height, for almost the space of half a minute. And were so great as to make it difficult for those who were standing or walking, to keep their feet; and, as I am informed, quite impracticable for some. After this great shock had been gradually declining and going off, near half a minute, there was a very perceptible revival of it, though of no continuance; and so all became, by degrees, still and quiet, in a little more, perhaps, than 1 minute and 1-2 from the first symptoms of the Earthquake. This is the most exact account I can give of its beginning, progress and ending, from my own observation compared with the accounts of others.

The extent of this Earthquake along the sea-coast, from S. W. to N. E. was probably, about 800 or 900 miles; for it cannot certainly be determined at present. The province of the Massachusetts-Bay, seems to have been the centre of it. By what we hear from Philadelphia, about 300 miles distant upon a direct line, the shock was inconsiderable, in comparison of what it was here; and less than it was at New York. So that it seems probable, it did not reach towards the S. W. beyond Virginia. We hear nothing of it, I think, from Halifax; so that we may conclude it was very little, if at all, perceived there. The hithermost part of Nova-Scotia may therefore be reckoned its N. easterly boundary; for we are morally certain that it extended near, if not quite so far, by what we hear concerning it in several parts of the intermediate space. It is more difficult to ascertain its eastern and western limits; or its extent back into the inland country, and out at sea. It extended to all our back settlement, from which we have heard; to Lake George; and, probably, hundreds of miles beyond. And the shock was so great in the atlantic, 70 leagues E. of this American continent, that the people on board a vessel in that longitude, thought they had run a-ground, or struck upon a rock. From whence we may naturally conclude, that this was not the most easterly extent of it by several hundred miles. And upon the whole it seems probable, that a circle of 900 miles diameter would have hardly inclosed it: especially considering that it might run in veins and caverns of the earth, much farther one way than another. I shall just add here, though it may not, perhaps, be the properest place for the remark, that the Earthquake seems to have come from the S. W. and to have catch'd along, (if I may so express it) through this part of the continent, as though a train had been laid for it from country to country. For most accounts we have from the S. W. make the shock considerably sooner there, than we had it here, and than it was felt to the N. E. of us; so much sooner, that the difference of longitude will scarce help us at all in accounting for it.

Before I proceed to the effects of this Earthquake, I shall just mention the two others which were felt in Boston after it. One on the same morning, about an hour and a quarter afterwards; very generally perceived, though comparatively small; its continuance not exceeding 15 seconds at most. The other was on the Saturday evening following, about half an hour before 9 o'clock. This was as much more considerable than the last on Tuesday morning, as that was less considerable than the first. I came on gradually, with a rushing noise; as it also went off. It was attended with a waving, undulatory motion, as well as vibratory; its duration scarce half a minute. Many other shocks have been felt since the first and the greatest, to the eastward and northward of Boston; at 20, 30, 40 and 50 miles' distance, if not farther. From the diversity there was both as to the time and degree of the first Earthquake, along this continent; and from the numbers of others that have been perceived to a considerable degree in some places, and not at all in places distant but a few miles from them, we may naturally infer these two things: That the immediate natural cause, whatever it be, is (or rather was) not uniform, and æqui-distant from the surface of the ground: And, that it was not very remote from the surface, in some places. Had either of these been the case, it is at least probable, that there would have been a greater uniformity, consent and agreement, in the time, sensation and effects, than there has been. But not to digress farther.

The principal visible effects (I mean the physical effects) of the Earthquake, are now to be mentioned. These are not, indeed, exactly the same, and equally great, in all places within its verge and limits; as was intimated before. In Boston, besides the throwing down of glass, pewter, and other moveables in the houses, about an 100 chimnies, perhaps, were in a manner levell'd with the roofs of the houses: and about 1500 shattered, and thrown down in part. Some were broken off several feet below the top, and by the suddenness and violence of the jerks, canted horizontally an inch or two over, so as to stand very dangerously. Some others, thus broken off, were turned round several points of the compass, as with a circular motion. The roofs of some houses were quite broken in by the fall of chimnies. The ends of about 12 or 15 brick buildings were thrown down, from the top to the eaves of the houses. Many clocks were stopped; and some wells and pumps became immediately dry. The vane upon the public Market-house was thrown down; the wooden spindle which supported it, though of a considerable thickness, and which had stood the most violent gusts of wind, being broken off. A new vane upon one of the churches in the town, is bent at the spindle which passes through it, 2 or 3 points of the compass out of its proper direction; which must have been done by a very quick and violent and horizontal motion. And 'A distiller's cistern, made of plank, almost new, and very strongly put together, was burst to pieces, by the agitation of the liquor in it; which was thrown out with such force as to break down one whole side of the shed that defended the cistern from the weather, as also to stave off a board or two from a fence, at the distance of 8 or 10 feet from it.'

Similar effects to these, were seen out of the town of Boston; and some others. Great damage has been sustained in the country towns, by throwing down the stone-wall fence. But what is still more alarming than any thing already mentioned is the breaches and chasms made in the ground, in several places; no less than four or five in the single town of Pembroke; out of some of which chasms the water has issued; and many cart-loads of a fine, whiteish, and compressible sort of sand, has been spewed; and, by what I have heard, of a sulphureous nature. And springs, it is said, are opened in several parts of the country, which continue flowing: and some old ones dried up. It is credibly reported, that the ground in one or two places, either upon or near Cape Cod, is apparently sunk down; some, I think, say, several feet. It is also reported that a great hill upon the same Cape, is split in halves; and stands yawning in a hideous manner. We have also had an account of a prodigious chasm made in the ground at Newington in New Hampshire, of 60 rods in length, and near 2 feet in breadth. But of the truth of these two last mentioned facts, I am less certain.

When we reflect seriously upon the danger we have been in, were it only by the falling of chimnies, we must account it a very great favor, not to say wonder, in providence, that neither the life nor limb of any person, has been lost by means of the Earthquake! So violent was this concussion, that had it continued at its greatest height a minute, it is easy to tell what must, without a miracle to prevent it, have been the sad effect;—the throwing down of almost all our brick and stone buildings; and the burying of thousands in their ruins:—I mean, if someting still more awful, which I leave to be guess'd at, had not ensued!

But we hear of one effect of the Earthquake at sea, which is still more uncommon, though less alarming to us, than these upon the land. For several of our sea-faring men agree in their accounts, that almost immediately after the Earthquake, large numbers of fish of different sorts, both great and small, came up to the surface of the water, some dead, and others dying. I am credibly informed that one of our fishing vessels, at that time out upon the banks, took up, and brought in, several quintals of these fish. And some assert, that even the whales have not wholly escaped this destruction.

Thus do 'they that go down to the sea in ships, that do business in great waters,' 'see the works of the Lord, and his wonders in the deep;' while we behold them upon the dry land. —And it were well if both they and we, took a proper notice of them—'O Lord! how manifold are thy works! in wisdom hast thou made them all. The earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable both small and great beasts. There go the ships, there is that Leviathan whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust!'

The following is among the last expressions which fell from the gifted pen of the lamented Jeremiah Evarts: 'The preacher who sends abroad a sermon full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels for successive ages; the sacred bard who composes a hymn that shall be stereotyped a century hence, on the other side of the Rocky Mountains, and printed on the same page with Cowper's—

'O for a closer walk with God,'

or the 'Martyrs Glorified,' of Watts; the writer who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the 'Saint's Rest,' in every family, when our country shall become thoroughly and consistently christian; the editor of a periodical, or the agent of any one of our religious charities, who shall indite a paragraph able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action; the man who shall do any of these things, or any thing of a similar character, will exert an efficient influence over more minds than have ever yet heard the name of Homer or Cicero, and will cheer more hearts during a single generation, than ever yet responded to the calls of mightiest genius.'

For the Register and Observer.

HARD TIMES.

Complaints of hard times, scarcity of money, dearness of living &c. &c. are frequently made, and repeated after certain intervals, sometimes with and sometimes without reason. We will not pretend, however, that they are altogether causeless at the present day. But since there is ever a tendency to aggravate evils, and to forget amidst passing inconveniences permanent blessings, we copy Mr Editor, for the readers of your Journal, the following sentences from an ingenious essay of Dr Franklin, marked with his accustomed shrewdness, and suggesting as do most of his writings some useful hints. We are not sure, that we should adopt his account of the origin of our annual New England Thanksgiving Day; but we have not the least doubt, that it would be wise in all of us to take his cheerful view of the course of divine Providence, and not to forget innumerable mercies amidst some temporary trials. It is taken from the elegant edition of Franklin's works with which that indefatigable editor, Mr Sparks, has recently favored the public. *Vol. 2. p. 461-2.*

'There is a tradition, that in the planting of New England, the first settlers met with many difficulties and hardships; as is generally the case when a civilized people attempt establishing themselves in a wilderness country. Being piously disposed, they sought relief from heaven, by laying their wants and distresses before the Lord, in frequent set days of fasting and prayer. Constant meditation and discourse on these subjects kept their minds gloomy and discontented; and like the children of Israel, there were many disposed to return to that Egypt, which persecution had induced them to abandon. At length, when it was proposed in the assembly to proclaim another fast, a farmer of plain sense rose, and remarked, that the inconveniences they suffered, and concerning which they so often wearied heaven with their complaints, were not so great as they might have expected, and were diminishing every day, as the colony strengthened; that the earth began to reward their labor, and to furnish liberally for their subsistence; that the seas and rivers were found full of fish, the air sweet, the climate healthy; and, above all, that they were in the full enjoyment of liberty, civil and religious. He therefore thought, that reflecting and conversing on these subjects would be more comfortable, as tending more to make them contented with their situation; and that it would be more becoming the gratitude they owed the Divine Being, if instead of a Fast, they should proclaim a thanksgiving. His advice was taken; and from that day to this they have in every year, observed circumstances of public felicity, to furnish employment for a Thanks-giving-day, which has therefore been constantly ordered and religiously observed.'

NEW MEASURES.

The following is a narrative of a scene witnessed by Dr Cox, in Vermont:

At the time of my arrival at Montpelier, there was a considerable excitement in consequence of the visit of a celebrated revivalist, one who drove religion forward with a reckless fury. He was to address young people the same evening, and pursued his systematic course of *moral mechanism* for several days. This term appears to me acurately to express the facts. I afterwards came into another scene of his operations, the effect of which had been, when the fomenting elements had subsided, to leave in more than one religious community, a residuum of spiritual coldness, bordering on a disinclination to all religion, and productive for a time of total inaction. From delicacy, I conceal his name, while recording a specimen of his proceedings. After repeated prayers and appeals, by which he almost compelled multitudes to repair to the anxious seats, he asked again and again if they loved God. They were silent. 'Will you not say that you love God? Only say that you love or wish to love God.' Some confessed and their names or their numbers were written down in a memorandum book, to be reported as so many converts. It was enough to give an affirmative answer to the question; but many were not readily, and without continual importunity and management, induced to the admission. He would continue—'Do you not love God? Will you not say you love God?' Then taking out his watch, 'There, now, I give a quarter of an hour. If not brought in fifteen minutes to love God, there will be no hope of you—you will be lost—you will be damned!' A pause, and no response. 'Ten minutes have elapsed, five minutes only left for salvation! If you do not love God in five minutes, you are lost forever! The terrified candidates confess—the record is made—a hundred converts are reported.

TRUE PEACE OF MIND.—A friend once asked Professor Francke, who built the orphan house at Halle, how it came to pass that he maintained so constant a peace of mind.—The benevolent, and godly man replied, 'By stirring up my mind a hundred times a day. Wherever I am, whatever I do I say, Blessed Jesus have I truly a share in thy redemption? Are my sins forgiven? Am I guided by thy spirit? Thine I am, wash me again, and again. By this constant converse with Jesus, I have enjoyed serenity of mind, and a settled peace in my soul.'

FOR THE REGISTER AND OBSERVER

Translated ftom the French of M. Dupin, Attorney and Docter of Laws. (From the Gazette des Tribunaux.)

THE TRIAL AND CONDEMNATION OF JESUS OF NAZARETH.

JESUS BEFORE CAIAPHAS AND PILATE.

(*Continued.*)

§ IV.

Other informalities of the arrest, seizure and confinement of the person.—They seized Jesus, and in place of conducting him immediately before the proper magistrates they carried him to the house of Annas, who was merely *father-in-law of the High Priest.* This was merely to let him see Jesus, a curiosity which should not have been indulged; this was a vexation, an irregularity.

From the house of Annas they conducted him to the High Priest, but still *bound.* They placed him in the court: it was cold, they kindled a fire: it was night, and it was by the light of the fire that the servants of the house recognised Peter. Now the Jewish law forbade *all arrest by night*, a new violation.

In this state of sequestration of his person, in a private house, delivered into the hands of the servants, in the midst of a court,—how was Jesus treated?

'And the men that beheld Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him.'

§ V.

Captious questions. Violence towards Jesus. Already the cock had crowed—It was not yet day!

'And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council.'

Let us observe, at first, that if they had been less governed by their hatred, they ought, not only to have waited until *that night*, but, until after the *next night*, for it was the feast of the *Passover*, the most solemn of all, and, according to their law no legal process could take place upon an holy day. Let us now see who interrogates Jesus.

It is the same Caiaphas who if he wishes to sit as a Judge, is evidently unfit, for in the former assembly he constituted himself the *accuser* of Jesus. Before he had even heard or seen the prisoner at the bar he pronounced him *worthy of death*! He told his colleagues, that 'it was expedient that one man should die for the people.' Such was the opinion of Caiaphas, therefore we need not be surprised if he shows partiality.

Instead of questioning Jesus upon *positive actions*, upon *his personal deeds*, Caiaphas inquires about *general facts*; about *his disciples* when it had been much more simple to summon them as witnesses—and about *his doctrine* which was only an abstraction, in as much as no one deduced his outward acts from it. 'The High Priest then asked Jesus of his disciples and of his doctrine.' (John xviii. 19.)

Jesus replied with dignity,

'I spake openly to the world; I ever taught in the synagogue, and in the temple, wither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so?'

Will any one say that this violence is an individual violation of the law, and implicates only him who gave the blow?—I will reply, that the act took place in the presence and under the eyes of the whole court. And, since the pontiff, who presided, did not reprove the aggressor, I thence conclude that he became the accomplice, especially when that violence was committed under pretence of vindicating the offended dignity of the Pontiff.

But in what could the reply of Jesus be offensive.

'Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?'*

There were no means of escaping from this dilemma. Jesus was accused, it was for his accusers to maintain the accusation. An accused person is not bound to criminate himself. He is to be convicted by the witnesses. Jesus himself challenges them. Let us see what witnesses were produced.

§ VI.

The witnesses. New questions. The judge in a passion. 'And the chief priests and all the council sought for witness against Jesus to put him to death and found none: For many bare false witness against him; but their witness agreed not together. And there arose certain and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.'

Now Jesus had never said in an affirmative and menacing manner '*I will destroy this temple*'—as the witness *falsely* testified, but he had merely said hypothetically *destroy this temple*, i. e. Suppose that this temple were destroyed, I will build it up in three days. Besides they could not deny that he was speaking of a temple entirely different from theirs, since he said 'and within three days I will build another *made without hands.*' Thus their evidence proved nothing to the point. They must look for other testimony.

Then the High Priest (let us not forget, that he is still the *accuser*) stood up in the midst and asked Jesus, 'Answerest thou nothing to that which these men depose against thee?' But Jesus 'held his peace and answered nothing.' (Mark xiv. 60.)

Indeed, since they were not speaking of the temple of the Jews, but of an ideal temple, which existed only in the mind of Jesus, the evidence carried the proper explanation along with it.

The High Priest continued. 'I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God?' *I adjure thee*, i. e. I ask thee upon thine oath. This was a grave infraction of that rule of morality and of jurisprudence which does not permit an accused person to be placed between the danger of perjury and the fear of criminating himself. But be that as it may, the High Priest insists. 'Art thou the Christ, the Son of God.' Jesus said unto him,' 'Thou hast said.' (Matth. xxvi. 64.)' 'I am.' (Mark xiv. 62.)

'Then the High Priest rent his clothes saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death.

§ VII.

'*The violence which ensued.* Immediately after this sacerdotal verdict against Jesus, violence and insult commence again with the more force: The fury of the Judge has communicated itself to the assistants.

'Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophesy unto us, thou Christ, who is he that smote thee?'

These gross insults, this inhuman violence, even if they could be attributed merely to the servants of the high priest, and the men of his retinue, do not excuse those who assumed the authority of Judges over Jesus, for it was their duty at the same time to surround him with all the protection of the law. Caiaphas too was guilty, as master of the house, (since it took place under his roof); and even if he were not guilty as High Priest, and President of the council, yet as master of the house, he was culpable for permitting those excesses which, but too well accorded with the wrath he had shown while in the chair.

This fury, inexcusable even towards one who is irrevocably condemned to death—was doubly criminal when directed against Jesus, who, legally speaking, had then had no sentence pronounced upon him by authority of the Law of the Land, as we shall see in the next section, which deserves the attention of the reader.

* Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? Acts xxiii. 3.

CLERGYMEN MECHANICS IN OLDEN TIME. SPINSTERS.

Besides the persons who made those trades their business, some of the clergy, as we advance to the age preceding the Norman Conquest, appear to us as laboring to excel in the mechanical arts. Thus Dunstan, besides being competent to draw and paint the patterns for a lady's robe, was also a smith, and worked on all the metals. Among other labors of his industry, he made two great bells for the church at Abingdon. His friend Ethelwold, the bishop, made two other bells for the same place, of a smaller size; and a wheel full of small bells, much gilt, to be turned round for its music, on feast-days. He also displayed much art in the fabrication of a large silver table of curious workmanship. Stigand, the bishop of Winchester, made two images and a crucifix, and gilt and placed them in the cathedral of his diocess. One of our kings made a monk, who was a skilful goldsmith, an abbot. It was even exacted by law that the clergy should pursue these occupations; for Edgar says, 'We command that every priest, to increase knowledge, diligently learn some handicraft.' It was at this period that it began to be felt that skill could add value to the material on which it operated; and as the increasing wealth of society enabled some to pay for its additional cost, a taste for ornament as well as massy value now emerged.

The art of glass-making was unknown in England in the seventh century, when Benedict, the abbot of Weremouth, procured men from France, who not only glazed the windows of his church and monastery, but taught the Anglo-Saxons the art of making glass for windows, lamps, drinking vessels, and for other uses.

The fortunate connexion which Christianity established between the clergy of Europe favored the advancement of all the mechanical arts. We read perpetually of presents of the productions of human labor and skill passing from the more civilized countries to those more rude. We read of a church having a patine made with Greek workmanship; and also of a bishop in England who was a Greek by birth.

They had the arts of weaving, embroidering, and dyeing. Edward the Elder had his daughters taught to exercise their needle and their distaff. Indeed the Anglo-Saxon ladies were so much accustomed to spinning, that just as we in legal phrase, and by a reference to former habits now obsolete, term unmarried ladies spinsters, so Alfred in his will, with true application, called the female part of his family the spindle side. The Norman historian remarks of our ancient countrywomen that they excelled with the needle and in gold embroidery. Aldhelm's robe is described to have been of a most delicate thread, of a purple ground, and that within black circles the figures of peacocks were worked upon them of ample size.

Distilleries in Maine.—The only distillery in Augusta, the capital of Maine, has lately been converted into an iron foundery. There are now, it is said, no distilleries in the state, except at Portland and Belfast.

SCHOOL MASTERS AND CLERGYMEN IN NORWAY.

God save the members of these two important professions, in more favored regions of the earth, from despondency and murmuring at the hardships and discomforts of their lot, when they read such accounts as the following!

Though living in very small communities, far apart from each other, scattered over a wild mountainous country, cut by long fiords, or arms of the sea, and intersected by deep rivers and stormy lakes, the poor Norwegians contrive to secure very generally the advantages of education and religious instruction. Both of these, indeed, are provided for by the wholesome laws of the country. The schoolmaster of each district makes a regular progress from village to village, from farm-house to farm-house, having, at times, to go a distance of fifty miles at a stretch, and this in the midst of the rigors of winter, and through frost and snow, the peasantry being too much occupied during their short spring, summer, and autumn, (which seasons, taken altogether, scarcely exceed four months of the year,) to be able then to devote any time to in-door application. The schoolmaster receives his food and lodging from the principal farmers of the district, and all the inhabitants who cannot read are obliged by law to go to him for instruction: the master receives a trifling fee—some two or three stivers—from each pupil; and his whole income, putting aside his meat and lodging, which he gets gratis during his journeys, rarely exceeds thirty or forty dollars the year. These honest dominies, however, are welcome wherever they go, and seem generally to lead a very contented life. In some of the remote districts, they not only carry the light of education, but all the news current in those thinly-peopled tranquil regions; and their arrival at a farm or village is looked upon as an event, and held as a holiday. The country clergymen are as locomotive as the schoolmasters. As very few of the villages are large enough to support a church of its own, this place of worship is generally built quite by itself, in an open solitary plain or hill side, so as to be about equidistant from several villages and farms, the inhabitants of which meet there, as at a central point, on the Sabbath. There is sometimes a parsonage-house attached to the church, but more commonly the clergyman lives in one of the villages, and has to make a journey of some miles to perform service. In addition to this, he is bound to visit his parishioners, going from village to village, ever moors and mountains, across fiords and rivers; and once a year he must examine all the children in reading and writing, and give in a statement of their progress to the bishop. In the northern parts of Norway, among the dreary islands scattered about the North Cape, the life led by one of these servants of the church is one of almost constant danger and privation—as far removed as well can be from a life of luxury, indolence, and ease. His habitation is a hovel, on a small desert rock, washed by the polar seas, and swept by the most tempestuous and coldest of winds. In a small vessel, he has to go from one of these inhospitable isles to another, to preach and to instruct. His food, without vegetables of any kind, and often without even rye-bread, is salted fish, the only article the poor islanders can afford in abundance. Von Buch, a German traveller, who visited these dreary regions in 1807, describes an ecclesiastical residence of the sort, close to the Cape, the northern extremity of Europe, which he not unaptly calls the dreary end of the world. 'There,' he says, 'lay Kielvig, in a bay, consisting of the church, the parsonage, and four or five houses belonging to the merchant and his fishermen. No more people live here, and they could scarcely do so, for we go over the whole ground on which a house could possibly stand, in a few seconds: it is a narrow space, between the waves and the rocks, covered with perpetual snow. Who could have had the heart and courage first to build here?*' On inquiry, Von Buch found that the parsonage was unoccupied, the clergyman having been obliged by sickness to change his residence to Porsangerfiord, where some little vegetation—some few herbs and birch-bushes—mitigated the effects of the scorbutic winter. Three of his predecessors had died at Kielvig of the scurvy within a year. From the main land the poor minister descended the fiord, or deep narrow bay, every Sunday in a boat, and then crossed over to the church at Kielvig. This is said to be the last and most northern church in existence; it lies in latitude 71, within a few miles of the Cape.

The clergy are encouraged in the zealous discharge of their duties by the bishop, who visits them every year, and shares in their privations and dangers. Sir Arthur de Capell Brooke met the bishop of this vast diocess at Kobberdal, in the year 1816. 'I found,' says our traveller, 'in the worthy prelate a sensible and well-informed man, stout, hale, and active, and in appearance between fifty and sixty years of age. He was then returning from a distant part of his diocess, which is probably the largest, and certainly the most northern, in the world, extending, as he informed me, from Nummedal's Island, between the latitude of 64 degrees, and 65 degrees to the Northern Cape, in that of 71 degrees 10 minutes 15 seconds. He has every year nearly 750 miles to travel in his visitations, which must require no inconsiderable exertions, and can be performed only in boats.'† When they parted, each to continue his voyage, the good bishop, equipped with a pair of good high sea-boots, and followed by his dean, who accompanied him in his marine visitations, stepped nimbly into his boat, and bidding the English traveller farewell, remarked that it would be the last time of their meeting in this world.' By exertions like these the Norwegian Church is the benefactor of mankind, maintaining an advanced state of civiliza-

* 'Travels through Norway and Lapland,' by Leopold Von Buch, Member of the Royal Academy of Sciences at Berlin, &c.

† 'Travels through Sweden, Norway, and Finmark, to the North Cape.'

tion within the polar regions, and comforting and raising immortal hopes in men whose life in this world is almost a perpetual struggle with dangers and difficulties. In consequence of this, we find that the clergy are very much respected all over Norway. Over a certain number of clergymen there is a provost, elected by themselves, whose functions nearly correspond with those of the rural deans in England.

To the Editor of the Christian Register.

You ask me to write occasionally for your paper—At present I know of nothing better to send you than a hasty sketch of some of my clerical recollections. If you do not consider them worthy of publication, you are at liberty to throw them aside. Yours, S. A. D.

REMINISCENCES OF AN INEXPERIENCED CLERGYMAN.

In the fall and winter of 1833—4, I made my first excursion down East. My first point of destination was Gardiner on the Kennebec. I had been informed that a preacher was much wanted in this place and had been urged to go and see what could be done for the formation of a liberal Society. Accordingly I took letters of introduction and went down. Every assurance had been indirectly given that there would be no lack of heart or means. By the advice of those who best knew what advice to give—I took up my abode at the public house of the Town. Here I remained for several weeks—preaching one Sabbath evening in the Episcopal church—the next in the Methodist—afterwards during the day in the Lyceum Hall, and always to respectable audiences. I made many acquaintances, visited much and was very hospitably treated. Much interest, I was led to believe, had been excited in the cause of liberal Christianity, but in consequence of the strong influence exerted by a single Episcopalian family of much worth not an individual could be found who had courage enough to put himself foremost in the cause of what he believed to be truth. Perceiving what turn things would take, or rather that they would take no turn, but remain as they were, wisdom suggested to me to settle up my bills for board, room, fire, attendance, et cetera, before they mounted up beyond my reach and betake myself to another sphere. This I did at once, carrying with me this morceau of useful experience that though the 'workman may be worthy of his meat' he doesn't always get it, and that there is such a thing as 'going a warfare at one's own charges.' Passing through those lovely Towns on the lovely Kennebec—Hallowell and Augusta—my next point of destination was Bangor, where I remained four weeks.

Bangor is not a striking city. I describe it with its latest improvements having been there within a few months. It is situated on either bank of the Kenduskeag (a river emptying into the Penobscot)—and on the western bank of the latter. The Banks of the Kenduskeag are bold and precipitous—and as slippery after a rain as soft clay can make them. The streets are very irregular and the houses with a few exceptions, display little architectural taste. They are here and there and everywhere, and have the appearance, as was quaintly said by some one, of having been shaken from a pepper box.

The first day I was there—the Sabbath—inquired after the state of the Thermometer and learnt to my astonishment that it was 10 below zero. This circumstance however is not worthy of notice. It is the trifle of trifles. For the mercury has the finest of sport here. Its race-course is the longest in the States. In Summer it runs to 96 degrees or more above and in Winter to 39 degrees below zero. The evening air is fearfully penetrating. A smart gymnastic trot was the only expedient by which I could keep myself from being chilled to ice.

The Bangoreans are intelligent, enterprising and ambitious as every body knows. They are generous and hospitable. They make money without much effort—and spend it freely.—Light come—light go. They are fond of display. The chastened and refined tastes of some of our older cities, Boston and Philadelphia, they have yet to acquire. This remark of course must admit of some exceptions. There are many well educated and excellent families in the city—but the social circle is yet in an unformed—unamalgamated state. Reader, have you never been to this city of the East? There is a spectacle you have yet to witness—a Bangorean riding through the streets. To say that he rides faster than the Bostonian, New-Yorker, or Philadelphian—would be saying little—would be doing him manifest injustice. His velocity has not yet been calculated. You must get a glimpse of him as he passes you and judge for yourself. The Bangoreans are proud of their city, and indeed they deserve much credit for their unexampled enterprise and unwearied energy. Still one cannot but think, they are inclined to cherish an overweening estimate of themselves. They have been intoxicated, and no wonder they should be, with unexampled success. They will however grow sober betimes—if they have not become so already.

The Lyceum could not be made to flourish a few years ago. It is otherwise now I believe. This small fact is an indication of some reaction from entire absorption in business, in favor of intellectual cultivation and attention to science and literature.

The first week I was in the city—my mind was much perplexed upon the subject of the atonement to which I had devoted more attention than usual. The more I studied—the more obscure and unsatisfactory were my views. After unwearied examination and reflection, my anxiety was relieved towards the close of the week, and it occurred to me that it would be an useful effort to preach an extemporaneous sermon on the subject—the afternoon of the approaching Sabbath. I prepared myself—putting on paper a few notes to help my memory, and when the hour arrived went into the desk, fearing I should be brought to a full stop in a very few minutes. But let the consequence be what it might, my determination was fixed to trust myself (and it was the first time)—to a few scanty notes. I began—my subject, as I proceeded—enlarged before my vision. It had occupied my attention so much the previous week and I felt the importance of it so deeply, that, if ever, I was then enthusiastic. The passage of time I did not realize. The current of my thoughts flowed on—on—until the short day of Winter began to decline. Some went to the Post-office and returned with letters and papers—ladies gloves, accidentally dropped upon the pew floor, could not be discovered in the darkness that began to gather fast and thick. This latter fact I do not take upon me to vouch for—having received it by tradition from others. One thing, however, I can vouch for—that the homily for Godly length, would have done no discredit to a full bottomed wig of the last century—(measuring from end to end an hour and twenty minutes. Some affirmed it a deal longer—near two hours. But kind reader, beware how you believe everything that everybody says—you have my word for it that this is an extravagance—an hyperbolical vituperation of the Bangoreans. However I never expect to hear the last of my 'Bangor sermon' as it is called.

During the four weeks I spent in the city, religious meetings were held in one church or another the whole time—night and day. Some diseases prevailed extensively and created considerable alarm. Erysipelas and puerperal fever. By these many were sent to their long home—and clerical duties became somewhat trying. The religious meetings, I understood, originated in part in consequence of the fatality of these complaints. Liberal Christianity notwithstanding much opposition, was flourishing and has continued to flourish more and more. On the whole, there is much to like in the Bangoreans, and their thriving city.

My return to Boston—and, after a few months, second visit to the East, furnish nothing of interest. My third visit however must not be passed over in silence. Having heretofore tried other modes of journeying, I was persuaded to try with a friend a passage in one of the best Belfast Packets—the *Comet*. No wonder, with such a name, we were tempted to examine it with attentive eye, and suffered ourselves to be drawn *within the sphere of its illumination and influence, or caught within its sweeping train.* We expected of course to leave the steam-boat an infinite distance in our rear—to advance with a velocity hardly to be brought within the limits of measurement. Our freight was the fall and winter goods of some thirty eastern traders—and our passengers numbered the same. The wind had been contrary for a week and the passengers, who almost every hour of every day went down to the wharf to talk with the Capt about the wind, had become extremely uneasy—and at length were for starting—wind or no wind. The Captain remonstrated—and refused for a long time—but unfortunately, after much solicitation, yielded—and now behold us at sunset—our anchors weighed and sails set—going out of Boston Harbor. The Captain saw no prospect of a wind—but the passengers thought the wind must to a certainty have nearly blown itself out, and would veer shortly—7 o'clock—the city vanished—the shades of night all around us—the starred robe of heaven unrolled and flinging an uncertain light upon our path—the ship under full sail and smart breeze, dashing with rapid course through the dark and complaining waters. The old seaman at the helm as tranquil as the planet Jupiter. For myself—though I had been much on the water—not altogether so calm—Not seeing distinctly the ship's length ahead—what marvel if my fancy conjured up the dreadful scene of our being run down and in a moment sinking into the abyss of waters. That night was a disturbed dismal night. Towards daylight, worn down with sleeplessness and an uneasy stomach, resolved, to get upon deck. The vessel rolled so awfully that I was nigh giving up in despair. At length succeeded—and now look around with me—not a speck of land in sight—80 miles from anchorage—the wind still dead ahead and impetuous—the crested waves swelling to mountains' height and coming towards us, apparently with fell intent to bury us forever—our bark—the beautiful and rapid bird of the seas—bounding, quivering and screaming in the blast—disappointment and doubt but no fearfulness marked on every countenance. A council was held upon the quarter deck and the result was to make for the nearest and most convenient harbor. The sun had nearly descended the horison before we were greeted with the welcome sight of the port of Gloucester.

From our position two miles down the bay it has an uncommonly fine appearance. Wearied and sick—having had nothing that could be called sleep—many of us anticipated a blessed night of repose upon terra-firma, in the motionless beds of a motionless inn. We were in high spirits—but alas! how soon depressed even lower than before. The clouds that skirted the horizon rose upwards and presented a broad track of golden light to the eye—the wind without our knowledge changed to a point more favorable—but the weather-wise captain saw not in vain. We stood gazing at the ranges of white houses and at the various steeples of the attractive Town. Shortly the word was passed from one to another that we were going out to Sea. What so nigh the Town—able to see into its very streets—and running away from it? We could not believe it. Our senses must be deceived. But it proved too true. Gradually the Town receded from us, and we could no more trace its streets or count its dwellings. We were much chagrined and out of sorts. Some would have given anything to have been landed upon one of the islands of the harbor. But, No— our watchward was *onward* —and none of our regrets or complaints restrained the progress of our leaping bark. The night was more endurable than the last—and in the morning we perceived we had made but little headway. We were nearly opposite Old York. The wind proved light and continued such through the day—until night-fall—when a South-Easter with rain set in—and the old seamen said we must make a harbor—as it would be dangerous to be out trying to find our way in such squally weather. So we lay our course for Portland. It was no easy thing to discover the lights amid such rain and darkness. At half past eleven o'clock we anchored three miles from the city under the lee of an island in the harbor and about half a mile from the shore. The captain feared to go up to the wharfs lest he should run into some of the vessels. My companion and myself were not satisfied with being where we were. Though in calm water—we were in the vessel—and we must sleep in a berth with all its disagreeable associations. We resolved to see if we could not persuade the captain to put us on the shore of the island in the boat. We inquired if there was any place where we could get accommodations. He told us, there was, and that it was common for passengers to land for this purpose. Though the rain came down in torrents he consented to man his boat. It was done. Our baggage was dropped in—and ourselves followed. We were soon at the beach—where we desired the seamen to remain until we went to a house where we could see a light to ascertain whether and where we could get lodging. We were obliged to scramble up an almost perpendicular clay bank of some fifty feet, covered with shrubs and briars down which streams of water infinite in number were running. And such a scramble—with umbrellas in hand too. It seemed to me when I reached the summit—that there was no part of me from the crown of my head to the sole of my foot that had not received a thorough scratching. No sooner had we set foot upon the top of the bank than the taper seen in the cottage at a little distance was extinguished. It was now about 12 o'clock—and we felt assured that all the inmates had retired. Conceive our disappointment. But what is to be done? Rouse them?—'Twould be cruel. We looked about us—and discovered at a distance a light. We made towards it—wading through high wet grass—crossing some swollen brooks—the rain, unabated—until at length we are at the threshold. It proved a house of two stories—ancient and weather-beaten. We knocked—a grum, ruffian voice reached our ears from an inner apartment—sounding out in tones to make one shudder,—Come in. We would not trust ourselves until we saw our host —so knocked again—and were greeted in like manner. In a moment footsteps are heard approaching. The door opened—and two persons presented themselves. By the light which one of them brought we perceived they had a somewhat fearful aspect. Both were shaggily apparelled. One was of the middle size and—with his copper face and long black hair, had the look of an Indian. The other was tall and large every way—a brawny man with fiendish face—evidently brutalized with excessive potations. They seemed to be alone in the house—and as it was Saturday night, had probably been deep in a carouse. They asked us who we were, and where we came from, and how we got there. Having answered their questions, I asked them if there was an inn on the island. They said No—Any place where strangers could be accommodated?—No. They were vehemently urgent for us to come in. There was so much reason to suspect them of sinister designs—that we declined. At length the fiercest of the two grasped with his hand the collar of my coat and would have me enter. But I resisted with all possible decision. Why I was not alarmed for myself I know not. My companion who stood behind—pulled me by the coat—as much as to say, we had better be off as soon as possible. I told the ruffian to take his hand from my collar—and, suiting the action to the word, jerked it forcibly off. Our backs were turned upon them in an instant. A volley of oaths pursued us some distance—but in less than a trice we were down the bank and at the boat's side. We told the seamen, we were disappointed, and they must row us to the vessel. We were glad to get back to our cabin again—but we kept our strange adventure a profound secret,—answering no more questions than we were obliged to.

We were soon informed that some of the ladies, presuming of course that we should not return, had taken possession of our berths. There seemed to be no alternative left but to throw ourselves upon the floor. Some of the passengers insisted upon our taking their berths —declaring that they did not wish to sleep, and if they did—could get along as well on the floor as in the best berth. We accordingly accepted their berths and turned ourselves in, more willingly than we had any previous night—though expecting to while away the hours with uneasy slumber and distempered dreams. Our obliging friends were better provided for than we imagined, for the ladies, overhearing us, had retired to their own state-rooms—leaving ours unoccupied. We passed a tolerable night—doubtless owing to our exercise on the misty and mysterious island. Awaking early—we still heard the rain beating down upon the deck—and perceived that our vessel was in motion by the gurgling of the water along her sides. We soon ascertained that the captain was making towards the city. He anchored at some distance from the wharf and those of us who wished to go ashore—must take to the long-boat. We had been out three nights—and this day—Sunday, was the fourth since we left Boston. We went to the captain and told him that we had had quite enough of Packet-sailing—and should now try our luck at land-conveyance. Having settled with him and bid adieu to our fellows who meant to stick by the ship—we got into the boat and were soon at the wharf. The tread of our mother earth—or I should rather say, our foot-prints in the deep mire conveyed sensations of exquisite pleasure through our enfeebled frames. That day we attended service in Dr N's church—but not to our unmixed enjoyment—for the church seemed metamorphosed into a vessel and rolled from side to side as in a heavy sea. Though requested to preach, the effect of my voyage made it necessary for me to decline. The next day we started by land —but had a most wearing and perilous journey. It was the fall of the year—November—and the roads of course in a very bad state. That from Augusta to Belfast—distant 40 miles—was most execrable. The mud had been many inches deep and was now frozen solid. We must rise at 3 o'clock in the morning—get into a waggon once covered, but now all in tatters—entirely open in front—and resting without springs upon the very axle-trees. We fretted some, but to no purpose. Our driver could not but acknowledge the justice of our complaints. He was a young man—who had some good qualities, but whose prominent attainment appeared to be an astonishing volubility in the use of profane language. Every crack of his whip was accompanied by a smart oath to give it increased effect. He beat his horses most unmercifully. His lash was off their backs scarce a minute at a time from the beginning to the end of the journey. Never in my life did I suffer so much from hard jolting. As for sitting on my seat—it was out of the question. So I braced myself against the back and sides of the vehicle and rode thus a good part of the way. Ere we had gone over half our course an aneurism was produced in a vein on my hand which somewhat alarmed me and was not reduced for many days. We reached Belfast some time in the afternoon—and were obliged to pay more for our passage than we should for the same distance in any other part of N. England by nearly one third. Reader, unless you wish to be beaten to a jelly —be shy of trusting yourself upon the Belfast road at three o'clock in the morning in the fall of the year We soon stepped into the light and swift Packet that crosses to Castine which we reached after a short and pleasant run.

S. A. D.

TREASURE IN HEAVEN. Among the subscriptions to the Bishop of London's noble plan of erecting fifty new Churches in the metropolis (which amounted at the beginning of November to about $375,000) there was a donation of £5000 (25,000 dollars) by one who designated himself 'a clergyman seeking treasure in Heaven.' This, our English periodicals tell us, is understood to be the Rev. John Keble, of Oriel College, Oxford, Professor of Poetry in that University, and author of the 'Christian Year.' The act is in perfect keeping with all that we have ever heard of his delightful character.—The King gave to the same object, £1000, the Queen £300, the archbishop of Canterbury £1000, the Bishop of London £2000, the Rev. Dr Pusey £1000. Mr Keble's is the only subscription greater than £2000.—*Missionary.*

FOR THE REGISTER AND OBSERVER.

THE INFLUENCE OF FASHION UPON RELIGION. No. IV.

The phraseology of prayer has already been mentioned, as affected more or less by fashion; and one remarkable difference between the expressions employed a half century ago, and those which are most generally heard at the present day, especially in Unitarian churches, is found, I think, in the use or disuse of scripture language. In former times, many of the prayers consisted in a great measure of quotations from the common version of the Bible, whereas at the present day we hear many long addresses to the Object of our worship with scarcely an allusion to scripture, and generally the quotations are comparatively few. It may be well to inquire whether the change is an improvement, and whether something better in this respect might not be adopted, than has generally appeared in the practice either of our fathers, or their descendants.

That there are several advantages in the use of pertinent language from the scriptures requires no elaborate proof. When the speaker begins a quotation his fellow-worshippers can anticipate enough to enable them the more readily to adopt the sentiment, and make the petition or thanksgiving their own. In the common version of the scriptures, and especially in the devotional parts, there is a beautiful simplicity of language, much better adapted to the exercise of prayer, than human composition generally is. Above all, there is in the view of religious people, and perhaps we might say of many, who are not religious, a kind of sanctity in the scriptures, yea, in the very language of scripture, which is more likely to affect the heart, than any other language however pertinent. To me, therefore, it seems desirable that, in our social prayers, very free use should be made of sacred phraseology, and that the change of fashion in this respect ought not to deter any individual from pursuing a course, so conducive to the design of prayer.

It may perhaps be said, that our fathers were not sufficiently attentive to the pertinence of the scriptures they used; that many of them were indolent, and seemed to have little else in view, than to occupy the usual time; that they often quoted whatever the moment suggested, without apparent regard to the effect; and frequently introduced passages hard to be understood, and likely to be misapprehended. If all these things, or any of them have characterized those, who, in their prayers have made free use of scripture language, it is no reason why, in this solemn exercise, we should prefer 'the words which man's wisdom teacheth,' but simply a reason for peculiar caution, that we may not misapply 'the words which the Holy Spirit teacheth.'

What is said above, regards the principal change that is apparent in the phraseology of prayer. It may not be amiss, however, to remark on a few individual words, which seem to have taken the place of other words, at least in the exercises of many. Among these we may notice the word 'ask,' which seems to be supplanting the old word 'pray;' as, for example, 'we ask thee, O God,' to do this, or that. As a rhetorician, I should prefer the word pray, from a simple regard to the sound, but, what is unspeakably more, the word pray, has a kind of consecration and appropriateness, which the other has not. It is true that *ask* is a scriptural word. It is used in exhortations to prayer, but no where, I believe, in the exercise of prayer itself. For one, I object to it as too colloquial, too familiar to be so happily used in our addresses to the Infinite God.

A frequent use of the word 'beseech,' or 'intreat,' is characteristic of some. The only objection to either of these words is, that the propositions in which they occur do not always appear to be true. To beseech is to pray earnestly, with great ardor and apparent desire, and the same may be said of *intreat*. It is inconsistent therefore to utter either of these words in a manner, that does not imply peculiar fervency.

In connection with the changes, which have occurred within the last fifty years in the phraseology of prayer, it may be well to say a few words on the different modes of utterance, and their different effects on the heart. Formerly, it was a frequent, if not a common thing, to deliver prayers in a monotonous manner. The voice was carried on from word to word, and from sentence to sentence, with little more variation of sound, than might have been produced on a drum or a tin-kettle. Some sounds indeed were greatly prostrated, and, in the course of twenty minutes, the voice might be allowed a periodic fall some three or four times, and this was nearly the amount of all the variations. I do not say that such monotony appeared in all; very far from it. Many of our fathers had a manner more true to nature; better suited to express the real sentiments of the soul, as well as to excite correspondent feelings in the hearts of others. This unnatural monotony, I am happy to say, is now out of fashion, though it has not wholly disappeared. Now and then we hear a prayer delivered in as mechanical a voice, as our fathers ever heard; but in general our varieties of emphasis and inflexion are sufficiently great, and sometimes border on the extreme; and the change on the whole seems conducive to the proper effect.

I am aware it is said by some, who are entitled to great respect, that prayer should be uttered in a manner very monotonous, and that the sacred scriptures should be read with the like monotony. For one, I should rather say that, in addressing our God, we should endeavor to feel as we ought, and then utter our feelings according to the unbiased dictates of nature; that, so far as the localities of emphases, or the essential diversities of inflexions are concerned, there should be no difference between prayer and the manner of uttering request to any human being. The difference required consists in quantity, not in quality, or place. In prayer, the voice should not rise so high, nor perhaps descend so low, as it may in exercises of less solemnity. To sweep an octave with a single slide or inflexion of the voice has an appearance of levity or presumption, which does not harmonize at all with the spirit of prayer. In regard to emphases, too, they may be more violent than will comport with the reverence, we ought always to cherish toward the object of our worship. What is here said of prayer will apply with little qualification to the reading of the scriptures, and likewise to the delivery of sermons. It is true that the preacher is himself the author of his sermons, and that he addresses them not to God, but to his fellow creatures; and this may seem to set him free from the rules incumbent on him in other exercises. Still it is to be remembered that he is in the house of God, speaking in the name of God, and this consideration should restrain him from those eccentricities of emphases, inflexions and intonations, which are more expressive of unsanctified passion than they are of religious feeling. The extravagance of rant is worse perhaps, than mechanical stiffness, or childish monotony. Either of them however will in a great measure defeat the object of public prayer or preaching, especially as it will lead the hearers to doubt the religious feeling, if not the sincerity of the speaker S. W.

[From the Philadelphia Commercial Herald.]

THE SEAL SKIN SHOE AND SILK FROCK.

'Tis education forms the common mind.
Just as the twig is bent the tree's inclined.'

Education begins at home, and operates for good or evil, according to its character. Children may hear from the preacher or the teacher line upon line, and precept upon precept, here a little and there a little; and what will it profit? Nothing, unless a good foundation be laid at the fire side. Many mothers think, while talking nonsense with friends, that their children cannot understand them, and therefore imbibe no ideas, unsuitable to their years. Do not deceive yourselves, good ladies! Your children are much more intelligent than yourselves. Their understandings, not yet clouded by your continual follies, can act untrammelled, and do act correctly. They hear, understand and remember all that you say, and observe, comprehend, recollect and imitate all that you do. Then if you have nought but nonsense to present to their understandings, with nought but nonsense will their understandings be filled. An anecdote will illustrate our meaning.

A parent of a cultivated mind and intellectual cast of character, sent a little daughter to school, appropriately clad, and wearing a pair of new seal skin shoes. Several of her school mates, with whom she had previously been intimate, avoided her society, saying they must not associate with her, because they wore silk frocks and morocco shoes, and respectable people wore no other. The little girl, early taught by her parents to reason, and to trace the connection between cause and effect, was unable to comprehend this proposition, and requested them to explain how respectability depended upon a gown or a pair of shoes. Each very promptly replied that mother said so, and that was enough. The little girl, always attentive and industrious, and therefore always making good progress in her studies, felt her superiority over her companions, who, with minds, stupified, by silk frocks and morocco shoes, were not very expert at lessons, and were frequently extricated by her from their literary difficulties.

Whence did these little girls obtain their ideas about the connection between respectability and dress? From their mothers. They had heard their mothers proclaim the connection as a precept, and daily saw them act upon it as an example, by dressing extravagantly, and treating others with deference or distance, according to the expense of their garb. Could such mothers possess cultivated minds or benevolent hearts? Could they have any enlightened views of duty as mothers or members of society? No. If they had, they would have taught their own daughters to think that dress was no test of merit, that to use it as a guide in estimating character was following false lights, that to treat others with insolence or neglect, because dressed less expensively than themselves, was a violation of Christian duty, an exhibition of cruelty, and a gross departure from that benevolent politeness, that delicate respect for the feelings of others, without which no woman can be a lady. Such had been the education of the little girl with the seal skin shoes, and she had sense and true dignity of mind sufficient to contemn the grovelling views of her associates, and their mothers who taught them.

As we must render an account of every idle word, so must we likewise of our idle silence.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 4, 1837.

LETTER FROM THE GENERAL SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION.

It gives us great pleasure to be able to lay before our readers, brief and interesting extracts from a letter lately received from Rev. C. Briggs, containing an outline of his journey, observations, and doings, in the West and South.

The prospects of Liberal Christianity, according to his account are such as to fill us with gratitude and pleasure—and to excite our denomination to increased diligence.

The call for ministers is urgent—Not indeed for those who are ambitious of settling down quietly and thoroughly furnished, in well established societies; but, for such as our brothers who are already in the west—for self-sacrificing, zealous, indefatigable evangelists.

Will the cry come to us in vain? *Shall* the call be unheeded?

We do not in the least approve of promiscuously urging young men to take upon themselves the duties of the Ministry. But when the voice of God seems to be saying, *whom shall we send*, it is obviously the duty of all who hear it, to look earnestly about them, repeating the words, whom? whom? till the right ones and enough are found.

There is no danger, and can result no harm, from widely extending our invitations to young men to enter upon the missionary field, if, from the very first, there is held up before them a true picture of the labors, self-denials, and perils to which they will be exposed.

Unsuitable men will not be very likely to be attracted by the prospect of such a strait and narrow way; nor will they who would soon *look back*, put their hands hastily to a plough that runs in so rough and hard a soil.

But we have no wish to keep attention for a moment from the letter.

'In the state of New York I found more or less of our faith in all the towns I visited. At Albany there are probably enough to form a society. They are far from being edified and improved by the preaching they hear. And from what they told me of the state of things in that community I am confident the cause of religion would be greatly promoted by sending an able preacher there. It was thought the Lutheran Church might be procured to hold meetings in; and if not, they might be held in the Capitol.

'At Syracuse and Oswego (which are destined to be among the largest places in the state) respectable societies might with a little exertion soon be gathered. I preached twice at the former place in the Episcopal Church; and among my hearers were several New England people, from Wilton and Amherst, N. H. Boston, Salem, Andover, &c. and they seemed very desirous of having a Unitarian preacher with them permanently. Two Presbyterian clergymen residing there would aid in the establishment of a society. One said he would pay 200 dollars a year towards the support of Unitarian preaching.

'I preached at Buffalo, and delivered an address in behalf of the A. U. A. Noah P. Sprague Esq. became a life member, and subscribed 50 dollars a year for five years, for tracts of the Association. I assisted in the installation of the Rev. Mr Hosmer. Mr Dewey preached an admirable sermon on the occasion. The subject was religious bigotry. And it was listened to by a crowded audience with an almost breathless attention. The truth bore hard upon many of the hearers; yet, each applying it to his neighbor rather than himself, all were pleased. Mr Hosmer's society is not very large, but the field in which he is called to labour is extensive and highly important. He has gone there from a strong sense of duty, and will have many difficulties to encounter; yet, being well adapted to the place, he will do much to promote the cause of truth and righteousness not only in that city but in a wide extent of country around him.

'I took passage in a steam boat at Buffalo for Erie, Penn.; intending to preach there, and to visit Meadville and Pittsburgh, but was unfortunately carried by and landed about a hundred miles beyond, at Cleaveland, Ohio. From that place I crossed the state to the Ohio river, visiting as many towns as I could on my way. I found many who were dissatisfied with the views of religion which prevailed around them, many who have mistaken the errors and corruptions of Christianity for Christianity itself, and thereby been led to doubt its truth and reality, and I was convinced that many, very many, of the most intelligent people in that part of the country must have more rational views of religion presented to them or they will soon give up all religion. There are several places in Ohio where our preachers might be usefully employed and societies established. Among these are Cleaveland, Franklin Mills, in Portage Co., Marietta, Columbus and Dayton. At Franklin Mills funds have been raised for the support of a clergyman a year; and I hope ere this one has been sent out there. The Rev. Mr Peabody of Cincinnati has preached at Dayton during the past summer, and the people there became deeply interested, and would pay him a salary of 1000 dollars if he would settle with them.

'I delivered an address at Cincinnati. Mr P.'s society is a strong one, and must from its central situation, exert a favorable influence on all the Western states. I made arrangements there for a Depository of the Tracts of the Association, so that all our societies in the West might be supplied from it. I am continually hearing of places where preachers of our faith are wanted. There is an increasing want of them throughout all these states. And I lack words to express the good that might be effected if we had clergymen for all the places in the West where they are needed, and where they would be gladly heard. Why cannot we have more young men educated for the ministry? The cause of religion suffers here for want of preachers. The fields are white; the harvest is plenteous, but the laborers, alas! are few!'

MISSION TO THE SANDWICH ISLANDS.

A friend wishes to inquire whether any portion of the funds in possession of the Unitarian Association, amounting to the sum of about *twelve thousand dollars*, can be expended in sending out a Christian Teacher to the Sandwich Islands, for which an urgent call has recently come to us from that far off region? When he considers that other denominations have succeeded but poorly, compared with their vast resources and sanguine hopes, in bettering the condition, spiritual and temporal, of the natives of those climes, or in making known to them the 'only True God and Jesus whom *he has* sent' it seems to him that a weighty responsibility rests upon his brethren, (which, even to those of them *the least* interested in objects of this kind, cannot be wholly disregarded,) to do something towards enlightening, and christianising those of our race who are living and dying in idolatry and superstition, without the believer's hope. What may not result from this *seemingly* trifling experiment! What a glorious achievement would it be, if, others having failed, Unitarian Christians should be the first to awaken in an idolatrous people generally, a thorough and vivid conviction of the existence and moral attributes of the one God and Father of them all! Until they begin in this work, Unitarians will never act up to the high requirements of their faith. He does hope that the Association, and all our zealous brethren, will not allow the present period, which may be the commencement of a wider field of missionary labor, to pass by unimproved. Thousands will live to bless them, and they will have the consciousness springing up in their own bosoms of truer and more faithful discipleship to that common master—whose command is, 'preach the gospel to every creature.' He adds, that for one, he is ready to contribute his part, should the association decline, whenever any effort is made, and approves the suggestion of our correspondent in the last Register, of tak-

ing collections in our churches even *should* the association bestow a portion of its funds, in aid of the object. A.

One fact mentioned in the Journal of the American Education Society—p. 273. et seq. of the AMERICAN QUARTERLY REGISTER, which we have briefly noticed in another column—struck us as peculiar, and worth copying; viz. The Theological School of Geneva (Switzerland) founded, in 1831, by the *Evangelical* Society of Geneva for the express purpose of instructing students in the *Orthodox Doctrines of the Reformation* instead of those *Unitarian* opinions which are now spread so extensively in Geneva and throughout France, is unable to sustain itself without calling upon *fellow Christians on this side the Atlantic to go over and help them.*

The School numbers five Professors, one of whom, as also the President of the institution, is *Rev. T. H. Merle D'Aubigne*,

The number of Students is as follows: *ten* in the Theological School; *twelve* in the Preparatory; beside *four* who are preparing to enter, and *one* who is preparing to pass his *great* examination,

Those are the exact words of the Communication from the President of the School to the Sec. of the American Education Society. 'The *Christians* of Geneva are too few to sustain expenses so large as are those necessary to support the students' and professors' expenses (be it observed,) not for Geneva, but for the *Church in General*. It is for this reason, that we say to our fellow Christians beyond the Seas; *Come over and help us.* Acts xvi. 9.'

AMERICAN ADVOCATE OF PEACE.

We have just received the No. of this Periodical for Dec. 1836. The Editor attributes the delay to the sudden death of William Watson, the founder, Proprietor, and publisher of the work—of whose life this No. contains an interesting Biographical Sketch.

The remaining articles are—*The object of Peace Societies practicable; William Penn; Critical Notices; and Intelligence.*

We copy the following short extract from the Article *William Penn*, exhibiting his idea of the necessity of *force* to Government.

We have said that Penn was not able utterly to exclude force from his idea of government. In still further confirmation of what we have advanced on this subject, we cite from the preamble to his constitution for Pennsylvania:—

'When the great and wise God had made the world, of all his creatures it pleased him to choose man his deputy to rule it; and to fit him for so great a charge and trust, he did not only qualify him with skill and power, but with integrity to use them justly. This native goodness was equally his honor and his happiness; and whilst he stood here, all went well; there was no need of *coercive* or *compulsive* means; the precept of divine truth and love in his bosom was the guide and keeper of his innocency. But lust prevailing against duty, made a lamentab'e breach upon it; and the law that had before no power over him, took place upon him and his disobedient posterity, that such as *would not live conformable to the holy law without, in a judicial ad-* she'l fall under the *reproof and correction* of the *just law without, in a judicial ad-*

nn establishes by citing passages done, he proceeds:—

'This divine right of government beyond that for two ends; first, to terrify evil dly, to cherish those that do well; which ment a life beyond corruption and makes n the world as good men shall be; so nt seems to me a part of religion itself, in its institution and end; for if it does move the cause, it crushes the effects as such, though a lower, yet an ema same divine Power that is both author t object of pure religion: the difference being here is more *free and mental*, the other m *and compulsive* in its operation; but that loers, government itself being otherwis kindness, goodness, and charity, as a iety. They weakly err who think the se of government than correction, w ursest part of it. Daily experience t regulation of many other affairs, mo daily necessary, make up much the greate vernment, and which must have follo the people of the world, had Adam never fallen, and will continue among men on earth under the highest attainments they may arrive at by the coming of the second blessed Adam, the Lord from heaven.'

The coarsest part of Government was force, but this was sometimes necessary to sustain it in the performance of its freer and less compulsive duties. In the spirit of the same opinions, Penn, while he admitted the new principle of moral correction into his criminal code, still conceived it necessary to retain, in two extreme cases, what he would term the *very* coarsest part of government. To maintain government, and to preserve the sacredness of life he permitted life to be taken in the cases of murder and treason. The principle of the inviolability of life sometimes required, in *his opinion*, the taking of life itself.

MEMORIAL OF THE DIRECTORS OF THE AMERICAN INSTITUTE OF INSTRUCTION.

We have read with great interest this able document. The object of its prayer appears to us of the first importance. The fact of the deep felt want, throughout the Commonwealth, of well qualified Teachers, is very strongly and no doubt veritably stated. The memorial thus alludes to the importance of Common Schools, and to their call for legislative provision and protection.

So much of the intelligence and character, the welfare and immediate and future happiness of all the citizens, now and hereafter, depends on the condition of the common schools, that it is of necessity a matter of the dearest interest to all of the present generation; that the common education is to such a degree the palladium of our liberties, and the good condition of the common schools, in which that education is chiefly obtained, so vitally important to the *stability* of our State, to our very *existance* as a *free* State, that it is the most proper subject for legislation, and calls loudly for legislative provision and protection. The common schools ought to be raised to their proper place; and this can only be done by the better education of the teachers.

The following are mentioned as among the qualifications requisite in a good Teacher. 1. He must have a thorough knowledge of whatever he undertakes to teach. 2. He should so understand the ordering and discipline of a School as to be able at once to introduce system and to keep it constantly in force. 3. A Teacher should know *how* to teach, which is the rarest and best of his qualifications. And still further,

We have spoken very briefly of some of the qualifications essential to a good teacher. It is hardly necessary to say, that there are still higher qualifications, which ought to belong to the persons who are to have such an influence upon the character and well-being of the future citizens of the Commonwealth: who, besides parents can do more than all others towards training the young to a clear perception of right and wrong, to the love of truth, to reverence for the laws of man and of God, to the performance of all the duties of good citizens, and good men. The teacher ought to be a person of elevated character, able to win by his manners and instruct by his example, *without*, as well as *within* the school.

The memorial thus continues.

We therefore pray you to consider the expediency of instituting, for the special instruction of teachers, one or more seminaries, either standing independently, or in connection with institutions already existing; as you shall, in your wisdom, think best.

We also beg leave to state what we conceive to be essential to such a seminary.

1. There should be a professor or professors, of piety of irreproachable character and good education, and of tried ability and skill in teaching.

2. A library, not necessarily large, but well chosen, of books on subjects to be taught, and on the art of teaching.

3. School rooms, well situated, and arranged, heated, ventilated and furnished, in the manner best approved by experienced teachers.

4. A select apparatus of globes, maps and other instruments most useful for illustration.

5. A situation such that a school may be connected with the seminary, accessible by a sufficient number of children, to give the variety of an ordinary district school.

* * * * * * * *

Establish a seminary wherever you please, and it will be immediately resorted to. We trust too confidently in that desire of excellence which seems to be an element in our New England character, to doubt that any young man, who, looking forward, sees that he shall have occasion to teach a school every winter for ten years, will avail himself of any means within his reach, of preparation for the work. Give him the opportunity, and he cannot fail to be essentially benefitted by his attendance at the seminary, if it be but for a *single month.*

In the first place, he will see there an example of right ordering and management of a school; the spirit of which he may immediately imbibe, and can never after be at a loss, as to a *model* of management, or in doubt as to its *importance.*

In the second place, by listening to the teaching of another, he will be convinced of the necessity of preparation, as he will see that success depends on thorough knowledge and a direct action of the teacher's own mind. This alone would be a great point, as many a schoolmaster hears reading and spelling, and looks over writing and arithmetic, without ever attempting to give any instruction or explanation, or even thinking them necessary.

In the third place, he will see put in practice methods of teaching, and though he may, on reflection, conclude that none of them are exactly suited to his own mind, he will see the value of method, and will never after proceed as he would have done, if he had never seen methodical teaching at all.

In the next place, he will have new light thrown upon the whole work of education, by being made to perceive that its great end is not mechanically to communicate ability in certain operations, but to draw forth and exercise the whole powers of the physical, intellectual and moral being.

He will, moreover, hardly fail to observe the importance of the *manners* of an instructer, and how far it depends on himself to give a tone of cheerfulness and alacrity to his school.

In the last place, if the right spirit prevail at the seminary, he will be prepared to enter upon his office with an exalted sense of its importance and responsibility, not as a poor drudge, performing a loathsome office for a miserable stipend, but as a delegate of the authority of *parents* and the *State*, to form men to the *high duties of citizens*, and the *infinite destinies of immortality*, answerable to them, their country and their God, for the righteous discharge of his duties. &c. &c.

For the directors of the American Institute of Instruction.

Geo. B. Emerson,
S. R. Hall,
W. J. Adams,
D. Kimball,
E. A. Andrews,
B. Greenleaf,
N. Cleaveland. } *Committee.*

We recommend the Report to all who feel an interest in the cause of Education—Massachusetts has much to do to maintain her glorious *stand in regard to the jealous care of* public schools; and we fully sympathize with the members of the American Institute, in their zeal and efforts to excite the action of our Legislature on this important matter: and heartily wish them success.

HARVARD UNIVERSITY.

At an adjourned meeting of the Overseers of Harvard College holden on Thursday last, the Rev. Joseph Field of Weston was elected a member of the Board, in place of Rev. Thaddeus M. Harris, D. D. who has resigned his pastoral charge.

The nomination of John A. Lowell Esq. as member of the Board of Corporation in place of Hon. Francis C. Gray, resigned, was unanimously confirmed: as was also the choice of John Ware, M. D. as Hersey Professor of the Theory and Practice of Medicine, and successor to Dr. James Jackson, resigned.

N. B. Our readers will pardon us, for taking the liberty to direct their attention to the series of communications (the second of which appears on our first page to-day) entitled, *Trial and Condemnation of Jesus of Nazareth*, and translated from the French of the celebrated M. Dupin. It is a regular and plain report of the trial of our Savior, in the form of a Law document; and nothing that has ever come under our notice, is calculated to convey so accurate a sense of the monstrous illegality and injustice of the whole proceeding. It is a work displaying great learning, ingenuity, soundsense, and judicial discrimination and experience.

We have been obliged to omit several articles that were intended for this paper on account of the length of the Communication from our old correspondent, S. A. D. who will no doubt be welcomed by many of the Readers of the Register.

AMERICAN MONTHLY FOR FEBRUARY 1837—A spirited, and interesting number, of a magazine which is evidently growing in popularity, and which is destined, we believe, to maintain a very high rank among the best of those Periodicals which are indices and aids to the progress of our national literature.

AMERICAN QUARTERLY REGISTER. Vol. IX. No. 3. February 1837.

This number contains much statistical information of a very interesting nature. Indeed the Periodical is, on this account at least, of great value.

Nancy Le Baron. Founded on Fact. Boston: Published by Wm. S. Damrell.

This is number thirteen, in a series of Temperance Tracts. We have not read the preceding numbers, and of course cannot judge of its comparative merit. It is however written with spirit, and with plainness. Contains some touches of humor, and some of pathos. Will be read with interest, and do good.

CONGRESS.

In the Senate, Saturday January 28th, Mr Van Buren took leave of the Senate, in a short address. On balloting for a President pro-tem Mr King of Alabama was chosen.

In the house no important business was finished.

On Monday Jan. 30, in the Senate the business was chiefly of a private nature. The land bill was discussed, but there was no decisive action upon it.

In the House the day was principally taken up in receiving petitions. Mr Adams of Mass. presented a large number praying for the abolition of slavery in the District of Columbia. A petition from New York for a national Bank was referred to the Committee on Commerce.

In the Senate, on Monday, Jan. 30, the land bill was the subject of the day. It was proposed that actual settlers have a right of presumption, at $1,25 an acre. Mr Clay opposed it, and said if that prevailed the public domain was gone.

In the House Mr Cushing and Mr Adams presented sundry petitions from Massachusetts, for the abolition of slavery in the District of Columbia.

A memorial from 1200 citizens of New York of different political parties, in favor of a National Bank.

In the Senate, on Tuesday, Jan. 31. The bill to prohibit the sale of public lands except to actual settlers was taken up for consideration. This occupied the Senate during the setting.

In the House, a bill to provide a building for the Post Office Department was read twice and committed.

Sundry bills passed two readings and were committed. Mr Bell's request for leave to bring in a bill for securing the freedom of Elections was again discussed.

In the Senate, of Wednesday Feb. 1st, the business was principally of a local and private nature.

In the House, there was a debate of great interest on the subject of the Indians.

The Senate, Feb. 2d, debated the bill regulating the sales of the public lands, and adjourned without coming to any final action.

In the House, appropriations for the Navy and the Land bill were discussed. Mr Jarvis moved to strike out the appropriation of 150,000 for the Exploring Expedition. Mr Adams and Mr Phillips spoke in reply and in opposition to the motion.

Tuesday Feb. 3d, in the Senate, the principal subject of consideration was the land bill.

In the House, on motion of Mr Jarvis, the committee on Naval Affairs was instructed to inquire into the expediency of examining George's Bank, with a view to the formation thereon of an artificial Island, for the protection of navigation.

Mr Reed offered a resolution instructing the committee on Naval Affairs to inquire into the expediency of building six additional sloops of war, which was agreed to.

In the Senate, on Saturday Feb. 4, a day was appointed for counting the votes for President of the United States. The remaining business of the Senate was of little interest, as was the case also in the House.

MASSACHUSETTS LEGISLATURE.

In the Senate, Jan. 28. It was ordered on motion of Mr. Lawrence that the committee on Education inquire into the expediency of empowering the prudential committee of School Districts to dismiss School Teachers in their employment, when found incompetent to teach or manage a School, and for other good cause; also to dismiss from the School all refractory scholars.

In the House the surplus revenue bill was again discussed without any final decission, as it was also on Monday, Tuesday and Wednesday following, being the principae subject of action in those days.

The business of the Senate on Monday the 30th was unimportant. On Tuesday the bill to increase the stock of the Lowell Rail Road Company passed to be engrossed yeas. 12, nays 13.

In the Senate on Wednesday Feb 1st. the business was not of much public interest.

In the Senate, Thurday Feb. 2, several petitions were disposed of, but no business of public interest was finished.

In the House an order passed and was sent up for concurrence to call on the Savings Bank of South Boston, Salem, Springfield, Lexington and Sturbridge, for returns of the state of said institutions. Sundry petitions and remonstrances were presented. The manner of disposing of the surplus revenue was considered in Committee of the whole.

In the Senate, Tuesday Feb. 3, bills were reported to incorporate the Fatherless and Widow's Society; concerning the issuing of processes by the General Court, or either branch thereof.

The bill concerning the laying out of highways and town ways, was indefinitely postponed.

In the House Mr Chapman of Greenfield submitted an order to the Committee on the Judiciary, to inquire into the expediency of creating a new Judge of the Supreme Judicial Court, and of enlarging the jurisdiction of the Court of Common Pleas; and this order, together with a communication, from a member of the Suffolk bar, relating to the subject thereof, were laid on the table and ordered to be printed.

Bills Reported:—Concerning special judges of probate, which was ordered to be printed; to incorporate the Hope Insurance Company,—which were ordered to a second reading tomorrow.

The report of the Committee of the whole respecting the surplus revenue was received, and a bill passed to be engrossed, and sent up for concurrence.

In the Senate, Monday Feb. 6, the bill to increase the capital of the Taunton Branch Rail Road Corporation, passed to a third reading.

The bill to incorporate the Mountain Seminary, and the bill to incorporate the Conway Manufacturing Company, passed to be enacted.

Adjourned.

In the House, sundry petitions were presented.

Ordered, That Messrs. Crocker of Fitchburgh, Gibbens of Boston, and Parker of Falmouth, with such as the Senate may join, be a committee to consider the expediency of causing Insurance Companies, including Mutual Insurance Companies, to make certain annual returns, as specified in said order. Sent up for concurrence. [In the Senate, read, and laid on the table.]

INTELLIGENCE.

Temperance.—Part of the inhabitants of Roxbury have petitioned the Legislature that the license laws may be altered, so that the power of granting licenses for selling spirituous liquors shall be granted by the selectmen of towns, instead of Commissioners. A committee of the petitioners appeared before the Committee of the House as did also Judge Leland in behalf of a large number of inhabitants of Roxbury, who sent a remonstrance against the proceedings of the meeting at which the first named committee was appointed. It was attempted by the petitioners to show that real estate in Roxbury had depreciated in consequence of the temperance measures. It was intimated on the other part that this depreciation must have been limited to a lot on which stood a large distillery. The Mercantile Journal, in its account of this case, says—

'Judge Leland addressed the committee at some length; after calling upon some gentlemen from other towns in the County, who testified to the improved condition and prosperity of their towns in consequence of the measures adopted by the Commissioners, and he shewed conclusively that the pecuniary interest of the towns, as well as the moral, was advanced in the advance of the Temperance reform. He also showed by the instance of the excitement which had prevailed in Roxbury town meeting, how unwise such an alteration would be, and that a body of men elected once in three years, and not acting for any particular town, was the best and safest depositary of the power to grant or refuse licenses.'

Spirits on Ship Board.—A gentleman whose business is chiefly putting up ship stores for vessels, in New York, informs us that now not one in ten of the American vessels which he supplies, takes any spirituous liquors at all, while the English vessels all take it, and in general it amounts to at least half their whole bill. This fact is highly creditable to the superior morality and sagacity too, of our ship owners and masters.

Girard Fund.—The increase of the Girard estate, this year, is $418,000. The greater part of this vast income is appropriated to the endowment of a College. Last year, $156,000 were expended on the College, a building, when finished, that will be without a rival in North America.

Extraordinary Experiment.—Professor Locke of the Medical College of Ohio has invented a Thermo Electric instrument of such delicacy and power, that by the electricity generated by the warmth from a touch of the finger, a magnetic needle eleven inches long and weighing one and ahalf ounces, suspended like a compass needle, is not only deflected but made to rotate rapidly and repeatedly round. This is the more surprising, as the electric conductor does not touch the needle, but passes one fourth of an inch from it. Perhaps so much motion has never been produced by so little heat. A description of the instrument may be expected in Silliman's Journal.—*Cincinnati Republican.*

Lynn.—There were manufactured last year 2,541,929 pairs of shoes, valued at $1,673,333. This probably includes about 111,000 pairs of men's boots, shoes, slippers, &c.; but is exclusive of India Rubbers, which amount to about $121,500. The number of regular manufacturers of ladies' shoes is 84; but there are others who work their own stock, and perhaps employ a journeyman or two. The number of journeymen is about 2530, and the number of binders about 2550.

There are nine schools in the town: of one of which Alonzo Lewis, the poet, is the instructor. Besides these, however, there are several primary schools.

An Empty Jail.—The Jail of Kent county, Delaware, has had no prisoners confined in it for some time past.

The population of Missouri, according to a census just taken, is 144, viz.—whites, 202,757; slaves, 40,540; free persons of color, 911. In 1830 the population was 140,455, including 25,091.

Vermont Manganese.—A gentleman of Chittenden, Vt., writes to the editor of a Windsor paper, that Manganese is found very pleatiful in Chittenden, and that this is the only bed in America from which it is obtained at present. The owner of the bed has supplied the New York market for two or three years past, and is furnishing several hundred tons for exportation to England this winter.—*Courier.*

The extent of public rail roads now laid in England is computed to be about 300 miles, and of roads in progress 513 miles. Upwards of forty miles of the Grand Junction rail road are laid. The current price of shares in the Grand Junction rail road was £142 for £70 paid in. The price of the London and Birmingham was £131 for £70 paid. The Great Western, from London to Bristol, £37 for £30 paid. The Liverpool and Manchester, £218 for £100 paid. Bolton and Leigh £65 for £100 paid. Warrington and Newton, £174 for £100 paid. Kenyon and Leigh, £125 for 100 paid.

The Euphrates Expedition.—A letter from Bombay, published in the London papers, says that the government have given up the much talked of, Euphrates expedition, and that Colonel Chesney and his party will return to England.

Immense Height of the Rocky Mountains.—Prof Ranwick of Columbia College, in a letter published in Mr Irving's Astoria, gives it as his belief, founded on barometric and trigonometric experiments of Mr Thomson, a surveyor of the N. W. Fur company, that one of the peaks of the Rocky mountains has an altitude of 25,000 feet, which is nearly equal to the Hymalaya of Asia, the highest range in the world.

West Indies.—Papers from Barbadoes to January 24th have been received.

Much space is occupied with the reports of trials in the Court of Grand Sessions of 'apprenticed laborers,' for sundry offences. Various punishments are awarded for larceny, assaults, &c., extending in many instances to transportation for seven years. In one instance an apprenticed laborer named Mary Jane, the servant of Mr Thomas Waith, was convicted of a brutal assault on the person of the infant daughter of her master; found guilty, and sentenced to death.

The inhabitants of Demerara have petitioned His Britanic Majesty for permission to establish a local Bank in British Guiana, 'for diffusing the blessings which flow from the commerce of home capital, when judiciously applied to promote civilization and industry.—*Courier.*

Pauperism in Philadelphia.—A smart disscussion is going on in the Philadelphia papers, relating to the management of the poor. It appears that the city of 'brotherly love,' notwithstanding its wealth and philanthropy, contains a great mass of indigence, and that its pauper expenditure is much greater than that of any other American city, in proportion to population. Besides supporting a large Alms-house, and affording out door relief in fuel, provisions, clothing and medical attendance, money, sometimes to the amount of forty or fifty thousand dollars a year, has been distributed to the paupers. Under this system it was found that the number of paupers, and the amount required for their relief was constantly increasing, and in a ratio not to be accounted for by the increase of population, or the price of provisions and necessaries of life. The poor relaxed their efforts for self support in proportion to the facilities for obtaining public charity. It was finally enacted that after the completion of the new Alms-house, in 1835, out door regular pensions should be discontinued; and that relief out of the Alms-house should be only temporary, and given in necessary articles, not in money. It was expected that the number of persons claiming entire support in the Alms-house, would be greatly increased. The new law enforced—money allowances by the Guardians were entirely cut off, and less out door relief was afforded in fuel and provisions than the previous year, and yet the number of paupers in the Alms-house, during the first year was less! The Guardians of the poor, say 'not one of 3208 out door paupers has ever applied for admission into the house; and this cutting off, instead of increasing the number of indoor paupers, as was apprehended, has been accompanied with, if not assisted to produce, a diminution of them. This diminution is the more remarkable, when it is considered that the winter of 1835-6 was one of great severity and duration.'

The Philadelphia reform was adopted after much observation and discussion. It is somewhat similar, to the reforms of the English poor laws, though less rigid. The advocates of the former liberal allowances contend stoutly for a return to old practices. Their opponents although denounced as 'wild and ferocious persecutors of the poor,' calmly pursue their course. They admit that the new system operates with hardship in some individual cases. But they point triumphantly to the improved moral and physical condition of the 'greatest number,' in places where the reformed system has been most firmly established. The worthy poor they commend to private christian charity. The idle and vicious they contend, should only be relieved in public institutions.

[From the Gambier Observer.]

THE WINE QUESTION.

As much has been written and said in reference to the kind of wine used by our Lord at the institution of the Supper, and scruples may possibly have been awakened in the minds of some as to the lawfulness of using 'fermented wine' in that ordinance, we have thought the following brief statement of the sense of Scripture on that point would be acceptable and useful. The question whether we ought to refrain from the use of wine as a drink, lest we cause a brother to offend, is a different one, and is not affected by these remarks. We copy them from the Christian Mirror:

"In the Biblical Repository for October, 1836, the Rev. William Schauffler, American missionary at Constantinople, has published a learned Treatise on the kind of wine which was used by our Lord at the institution of the Supper. The editor of the Repository remarks, that facts and arguments, not easily accessible in this country, might be expected from Mr S. on account of his 'position in the centre of the Mohammedan world, &c.' However, as the Repository is read by few, except the learned, it is much to be desired, for the benefit of the members of our church generally, that all religious and temperance papers will give to their readers a faithful summary of the observations of Mr S. referred to.

Mr S. maintains and shows very clearly, that 'the fruit of the vine,' used by our Savior, was not *grapes*, nor *must*, or the fresh juice of the grape; nor syrup, or must boiled down; but fermented must, or true wine, often called 'fermented wine.' And this he proves—

1. *From the language employed to denote wine.* In the Old Testament, the Hebrew word employed to denote 'fermented wine,' in contradistinction from 'must,' or the fresh juice of the grape, is used 140 times. Had 'must' been intended, a different word would have been used. All this is shown clearly and illustrated by learned criticisms, which the author's acquaintance not only with the Hebrew, but also with the Arabic, Syriac, and Persian languages, enables him to make.—In the New Testament the Greek word employed to denote wine, also means 'fermented wine,' or alcoholic wine. When 'must' is intended in the New Testament, the phrase 'new wine' is employed, except in Acts ii. 13, where the translation into English is wrong: it should be 'sweet wine,' which was probably fermented wine, sweetened with honey.

2. He proves, that 'fermented wine' was used at the Supper, because *no other* wine was *obtainable* at the time. The Passover was observed and the Supper instituted in April; but the first vintage, or harvest of grapes for wine, is not till August; a second vintage was in October, a third in November. No sweet must, no fresh juice could be obtained in April. The juice most recent was five months old, and consequently 'fermented.' Such was the wine used at the Supper.

3. He proves this from the circumstance, that although 'must' could be boiled down to one-half, or one-third the quantity, and made into syrup like molasses, and is in fact, now so used in Constantinople in the place of molasses, yet this *syrup* is not *wine*. He says that 'no trace can be discovered in the Scriptures of *must syrup*;' and asks, 'who then has the hardihood to say that our Lord instituted the Eucharist with *syrup water*!'

4. He proves that common 'fermented wine' was used, because this is the *natural* state of the juice of the grape, it falls naturally into this condition; whereas syrup is a 'chemical preparation, which takes away one of the characteristic properties of wine and must. Moreover, the word for wine is too often marked as a means of inebriation to leave any doubt of its meaning 'fermented wine.'

5. He proves that 'fermented wine' was used from the invariable practice of the Jewish synagogue in the celebration of the Lord's supper, from the remotest period to the present day.

The Jews never use any thing but 'fermented wine' when fermented wine can be obtained. Sometimes, when the Turkish Government prohibited the sale of wine, the Jews have employed syrup water, and currant wine.

Amidst all the controversies of the Christian church, 'fermented wine' has never been called in question. The Ebionites, 'a small Judaizing sect of the Unitarian mystics,' used water in the time of Epiphanius, and the Abyssinians, from necessity, because they make little wine, have used '*rasin juice*.' With these exceptions, if they can be called such, Mr S. remarks, 'the Christian church at the Lord's table, have always used, and are using still, all over the world, fermented wine,—and now, in 1835, we are to believe that our Lord instituted the Eucharist with syrup water!'

Mr S. adds some important remarks on the danger and wickedness of altering a *divine institution*, either to suit the weak brother's notions, or to remove the profane cavils of the drunkard.

At the close of his piece he suggests that the prohibition of wine by Mohammed, was probably from malignant opposition to the Gospel. 'The best of things,' says Hamza Ibn Ali, 'belonging to Islamism and the Mussulmans, is the universal prohibition against the contact of intoxicating drinks. The Emir of the faithful has ordered, (his trust is in God!) the composition of this publication—to forbid the approach to the use of things, which can inebriate in all the variety of their species, and names, and colors, and tastes, and of every drink commented upon variously and controverted, whether it inebriates in small or large quantity. Glory be to God alone, and his blessings upon his prophet, &c.'

In conclusion, Mr Schauffler asks, 'Shall we condemn the *abuse* of wine with Moses and the prophets, with Christ and the apostles, or the *use* of it with Mohammed and Hamza Ibn Ali? Can any true Christian be narrow-hearted enough to entertain a doubt on the subject? Will the church ever take one of the self-righteous ordinances of Mohammed, and make it the criterion of piety!'"

Temperance Operations.—During the last year, the Pennsylvania State Temperance Society have issued 215,000 English Temperance Recorders, 4,000 German, 76,000 Temperance Monitors, and 30,000 Temperance Almanacs in German and English. Their income from sales and donations has been about 6,000 dollars. More than 100,000 Recorders, and all their Monitors, and a part of their Almanacs, have been gratuitously circulated.

Clerical Anecdote.—The Rev. Mr C., formerly of this city, was recently travelling in a stage coach;—among others which constituted the party was a clerical looking individual, who, during their progress, turned to Mr C. and abruptly asked him if he had religion? Mr C. replied to him, that considering all the circumstances of the case, he thought it a rather extraordinary demand. The querist replied that it was an important question; and forthwith proceeded to catechise and exhort the Rev. Mr C. in quite zealous and urgent terms; to all of which he made little or no reply. Soon after, the coach stopped at a stage-inn, and the unknown individual left the party and went another direction. After being reseated in the coach, Mr C. inquired if any one knew the gentleman referred to?—Upon which, a lady present replied, 'Why, don't you know that individual?—it is the famous Mr Avery!'—*Salem Observer.*

Curious Marriage Custom.—The old Russian custom of the bride on the evening of the wedding day, taking off her husband's boots, in pledge of obedience, is still retained in some parts of the country, as also that of the husband depositing in one boot a sum of money, and in the other a small whip. If the young wife happens to hit first upon the one containing the money, she keeps it;—if not, her husband gives two or three light cuts with the whip,—hence no doubt, has arisen the universal opinion abroad, that the low-born Russian makes known his love for his wife by the application of chastisement.

There is iron enough in the blood of forty-two men to make a plough-share weighing twenty-four pounds. A man is taller in the morning than at night, to the extentof half an inch or more, owing to the relaxation of the cartilages. Total abstinence above seven days is fatal to man, but there are instances of persons surviving after a longer period. A religious fanatic, in 1789, determined to fast forty days, and died on the sixteenth.

The aggregate population on the surface of the known habital globe, is estimated at seven hundred and ninety-five millions three hundred thousand souls. If we reckon with the ancients, that a generation lasts thirty years, then in that space of time, seven hundred and ninety-five million three hundred thousand human beings will be born and die; consequently eighty-one thousand seven hundred and sixty must be dropping off into eternity every day, three thousand four hundred and seven every hour, and about fifty-six every minute.

ARSENIC—*Danger of cleaning bottles with shot.*—The following important caution has been published by Dr Murray in a Leeds paper:

The case of poisoning by arsenic, in Jersey, on the 21st July last, owes its source to a most unwarrantable practice, and one which cannot be too much reprehended. It appears that the bottle of perry was fatal to one individual, and that three others suffered severely. This practice of cleansing bottles with shot is a dangerous one; they are apt to adhere to the bottom. Shot is a compound of *lead* and *arsenic*—and both are eminently susceptible of chemical attack from the malic and nitrous acid obtained from perry, cider, etc. They will thus have in solution highly poisonous salts of lead and arsenic; the same reasoning applies to wines, ale and porter. I had myself nearly fallen a victim to a glass of perry, and by analysis discovered the cause. The antidote must be two fold. A weak solution of sulphate of magnesia or epsom salts, would neutralize the lead, by forming an insoluble sulphate.

Machine for taking Casts.—A new machine for taking casts has been lately invented by a gentleman in Paris, and is called the Physiognotype. It is of a very simple nature, and takes the exact imprint of the countenance, without any disagreeable sensation, by an application of less than two seconds. This instrument is a metallic oval plate, pierced with a large quantity of small holes very close together, and through each of which a metallic wire passes with extreme facility. These needles have the appearance of a brush: the whole is surrounded with a double case of tin, which contains warm water, in order to keep the instrument of a proper temperature with the blood. If any figure be applied against this brush of needles, it yields to the slightest pressure, and leaves an exact mould. The needles are then fixed by a very simple process and from this metallic mould the cast is taken. It is in fact a new application of the principle of a process familiar to sculptors, by which a fac-simile of a model is obtained in marble, the needles in that case being driven in to the stone. There is nothing disagreeable in the application of the instrument; but the sensation cannot be well described, although, if the Physiognotype were not heated, it would feel like immersing the face in snow. The impression left is an undoubted likeness, and the mask which it produces is a fac-simile of the mould. Nothing is wanting; even a vein on the temple is faithfully represented.

Rise and fall of Great Men.—Abraham Cann the champion wrestler of England, is now engaged to deliver tickets at the half penny gate, at Stone-house bridge. In the samo town, some years ago, Louis Phillippe de Bourbon, an emigrant, published a sylabus of a course of lectures which he proposed giving to a limited number of subscribers—this Louis Phillippe is now King of the French.

Sunday Evening Lectures at the Masonic Temple by Rev. O. A. Brownson, explanatory of the principles and objects of the society for Christian Union and progress—Second Lecture to-morrow (Sunday) Evening. Services commence at 7 o'clock—seats free.

WANTED, CHRISTIAN REGISTER NO. 4. VOL. XVI.

Persons who have copies of No. 4 Christian Register to spare, (Jan. 28th,) will do the publisher a favor by returning them by mail to this office.

MARRIAGES.

In this city, John Brown, Esq., of Boston, to Miss Emily Jane Pomroy of Mt. Desert, Me.

By the Rev. Dr Jenks, Mr William W. Majoram, late of London, to Mrs. Sarah Lilly, of this city.

In Duxbury by the Rev. Mr Moore, Mr Samuel Waterman, Jr. of Scituate to Miss Louisa H. Goodwin, of Duxbury.

In Reading, Mr Charles P. Brooks, of Boston, to Miss Mary Ann Richardson, of R.

In Sterling, 15th ult. by Rev. Mr Osgood, Mr Augustus G. Hill, of Harvard, to Miss Martha Sawyer, of S.

In St. Louis, Mo., Jan. 12th, Mr Z. C. Robbins, formerly of this city, to Miss Mary Jane, daughter of R. S. Tilden, Esq., late of Lynchburg, Va.

DEATHS.

In this city, Samuel Goodridge, of the firm of S. Goodridge & Co., 50. 25th, Susan, infant daughter of Mr Otis Fairbanks.

In Dedham, on Friday morning, Mrs Elizabeth Greenleaf, wife of Mr Henry W. Loring, 25.

In Roxbury, N. H. Mrs Mary, relict of Mr Isaac Davis, 77.

In Providence, 1st inst. of consumption, Mr John T. Babbitt, 33.

In Bangor, Mrs Mary S. wife of Capt. Charles Thomas, and daughter of Rev. Wm. Mason.

In New York, 28th ult. after a painful sickness, Nathan Morgan, Esq. 51—a citizen of distinguished uprightness and worth.

In New Orleans, Jan. 11th, Augustus Davis, of the firm of Turner and Davis, 29.

In Mexico, Mr Eugene Robertson, the celebrated Aeronaut.

FOURTH EDITION OF

THE YOUNG LADIES' FRIEND. By a Lady. Published by the American Stationers' Co., Boston, and for sale by S. COLMAN, 121 Washington street.

This work has been prepared with great care, and with the motive constantly in view of making a useful book as well as an interesting one. The following are some of the testimonials of its value.

'I consider the Young Ladies' Friend a manual of Christian politeness. It inculcates a constant regard to the happiness of others and points out the means to promote it.'—*Rev. Andrews Norton.*

'I have never seen so sensible and so useful a book. It ought to be an indispensable addition to every family library. It would save parents a great deal of trouble, and young people (of all ages) a great deal of mortification.—The book is invaluable.'—*N. P. Willis, Esq.*

'We hardly know a more useful work; it deserves commendation among other things, for the right views it gives young women of their true relation to their fellow-beings—it addresses them as component parts of society, who are to be useful and not merely ornamental—it considers them as young *women* as well as young *ladies*.'—*Register & Observer.*

THE HOUSE I LIVE IN, or the Human Body. For the use of families and schools. By Wm. A. Alcott, author of the Young Mother, and the Young Man's Guide, and editor of the Library of Health and the Annals of Education. Just received by JAMES MUNROE & CO. 134 Washington st. f 11

FINLAY'S GREECE. The Hellenic Kingdom and the Greek Nation, by George Finlay, Esq., of Lyosha, Philhellene, Honorary Major in the Greek service, and member of the Society of Natural History at Athens. Just received by JAMES MUNROE & CO. 134 Washington st. f 11

SKETCHES of the Life and Character of the Rev. Lemuel Haynes, A. M., for many years Pastor of a Church in Rutland, Vt., and late in Granville, N. Y. by Timothy Mather Cooley, D. D. Pastor of the First Church in Granville, Mass. Just received by JAMES MUNROE & CO. 134 Washington st. f 11

PRIDEAUX'S CONNECTIONS. The Old and New Testament connected, in the history of the Jews, and neighboring nations, from the declensions of the kingdoms of Israel and Judah, to the time of Christ, by Humphrey Prideaux, D. D., Dean of Norwich. The whole illustrated with map and plates. Just received at the Boston Bookstore, 134 Washington st. f 11

A BEAUTIFUL PAINTING, by Salmon, representing Great Orms Head, near Liverpool, valued at five hundred dollars, may be seen at COLMAN'S, Literary Rooms. f 11

CITY OF PORTLAND. A new and elegant Map of Portland, Maine, exhibiting the public buildings, &c.—put up on rollers. For sale at COLMAN'S. feb 11

RICH POOR MAN. An invoice of Rich Poor Man and Poor Rich Man, in splendid bindings; also, a supply in cloth bindings; at MUNROE & CO'S., opposite School st. feb 11

POETRY.

FOR THE REGISTER AND OBSERVER.

MORNING HYMN.

Thou, God, hast kept me through the night,
And hast restored me with the light.
Whether I sleep or wake, thy care
Guards and preserves me every where.

Yes, THOU hast kept me, by thy hand,
Which, never seen, is always near.
Without its help I could not stand--
But with it, I 'll no evil fear.

With morn's new beams that cheer my sight,
May I improve the passing hours,
To gain that precious inward light
Which shines upon the moral powers,—

That light, which, from thy radiant throne,
Through Jesus, to our feeble eyes,
With softened brilliancy comes down,
To guide to mansions in the skies. M.

[From the Southern Rose.]

DEATH-SONG OF REGNER LODBROG.

[The Runic Cde, of which the following is a fragment, is supposed to be the production of Regner Lodbrog—a Danish prince, condemned by his conqueror to perish in his dungeon from the bites of venomous serpents.]

Spirits of death! I hear the call
That welcomes the wanderer to Odin's hall!
It sweeps o'er the wild and sounding sea,
And bids the lone captive again be free.

Oh! not with the voice of despair, I come
To the shadowy isles of my fathers' home!
I fling from my bosom the harrowing chain,
And leap to the light of my glory again!

Then, gleaming and red as the warrior's sun
Are the trophies my power and my victory won;
And heroes who fell by this conquering hand
Wait to crown me now in the spirit land.

In the land of his glory no mildewy grief
Shall darken the smile of the tempest-browed chief:—
From those star lighted courts the loud music shall rise,
Till the mirth-song rings back from the echoing skies.

There is wine, too--bright wine--not in goblets of gold
Or the dull metal dug from earth's hoof-trodden mould,
From the skull of the Saxon, its red dews shall swell
To the proud lips that love the deep incense so well.

To the hall of my fathers! prepare—prepare!
The voice of the warrior is not of despair!
On high to the brim let your sparkling cups foam,
And give me deep welcome. I come—I come!

Columbia, S. C. E. F. E.

PATERNAL AFFECTION.

BY BARRY CORNWALL.

The feelings of a parent, regarding a child in dangerous sickness, are beautifully expressed in the following stanzas:

Send down thy winged Angel, GOD!
Amidst this night so wild,
And bid him come where now we watch,
And breathe upon our child.
She lies upon her pillow, pale,
And moans within her sleep,
Or waketh with a patient smile,
And striveth *not* to weep.

How gentle and how good a child
She is, we know too well,
And dearer to her parents' hearts
Than our weak words can tell.
We love—we watch throughout the night,
To aid, when need may be,
We hope—and have despaired at times,
But *now* we turn to Thee!

SILENT PRAYER.

From Miss Saffery's Poems on Sacred Subjects.

Oh for the meek, repentant sigh,
That aches within the broken heart!
The lonely, deep, unuttered cry
Of him whose spirit 'mourns apart;'

When hushed in solitude, he pours
The anguish of his voiceless groan,
So silent, on these mortal shores,
So mighty at the Maker's throne!

THE MARINER'S HYMN.

Launch thy bark, mariner!
Christian, God speed thee;
Let loose the rudder bands,
Good angels lead thee;
Set thy sails warily,
Tempests will come;
Steer thy course steadily,
Christian, steer home!

Look to the weather bow,
Breakers are round thee;
Let fall the plummet now,
Shallows may ground thee:
Reef in the foresail there!
Hold the helm fast!
So—let the vessel wear;
There swept the blast.

What of the night, watchman?
What of the night?
Cloudy—all quiet—
No land yet? all's right;
Be wakeful, be vigilant,
Dangers may be
At an hour when all seemeth
Securest to thee.

How! gains the leak so fast?
Clear out the hold;
Hoist up the merchandize;
Heave out the gold;
There—let the ingots go;
Now the ship rights;
Huzza! the harbor's near,
Lo! the red lights!

Slacken not sail yet
At inlet or island;
Straight for the beacon steer,
Straight for the highland;
Crowd all thy canvass on,
Cut through the foam;
Christian! cast anchor now;
Heaven is thy home!

HUGH PETERS' WISH FOR HIS DAUGHTER.

I wish you neither poverty
Nor riches,
But godliness, so gainful
With content;
No painted pomp nor glory that
Bewitches;
A blameless life is the best
Monument:
And such a soul that soars a-
Bove the skie,
Well pleased to live, but better
Pleased to die.

MISCELLANEOUS.

ADVICE GIVING.

'I can't understand Plato, papa! His fine words are without meaning to my mind,' said George. 'He says that all truth and science is in recollection; but we can only recollect what we know. And you, papa, have always taught us to observe, and to inquire, and to gather up knowledge from all around us; but Plato says all knowledge is in ourselves. Do you think the ancient philosophers understood the science of morals as well as the moderns?'

'Assuredly not,' answered Mr Howard: 'we have the experience of many generations to add to their experience. Plato lived at a period when it was the fashion to treat the great majority of human beings with contempt. He owns that his morality was not intended for universal use. It was too sublime for those whom he called the vulgar. But Christianity teaches us to regard all men as our brethren, and no system of morality can be really good which is not fitted for all mankind.

'In those days the many were slaves to the few, and, as was natural, the few treated the many with scorn and insolence. They called them a base and unlettered herd, and seemed to consider them as belonging to a different race: they were, indeed, in many respects, worse off than the poor blacks in the West India Islands. Nothing gives a meaner notion of the doctrines of what is denominated the Academic school, than their carelessness about the happiness of all but themselves, and the contumelious manner in which they put forth their opinions.

'To give advice to others, prudently and benevolently, is one of the lessons I would have my children learn. On this subject there are, among the distichs of Cato, some very admirable counsels, which I should like them to commit to their memory, and they will serve to illustrate what I have to say.

'Submit thy tongue to virtue's discipline,
For well-judged silence is a gift divine.'*

Therefore do not intrude advice, unless you are sure it will be useful. If it is likely to irritate, and not to improve the person to whom it is addressed, restrain yourself from giving it. Your silence in such case will be a 'well-judged silence.'

'Give no advice which is injurious to yourself. This also is the counsel of Cato.

'Injuring thyself, if others thou condemn,
Well may they deem that thou wilt injure them.'†

And a serious injury to yourself it will be, if you give advice that is ill-timed, intrusive, or unbecoming. Advice-giving assumes superiority, and the right to give it must only be used where the good to be done is undoubted.

'If you give advice, give it benevolently. Do not mingle censure with it, for censure will exasperate: speak always in the tones of kindness, never of anger,—

'For ire brings hatred; concord nurtures love.'‡

Besides we must moderate our accusations of others, for we are not, ourselves, free from blame.

'He will be slow to censure others, who
Feels he is bare to other's censure too.'‖

'And now, having given you so much of morals without a story, I will tell you a story of which you shall find the moral.

'In a country that had never been visited by man, a stream broke forth from the mountain side, and ran dancing into the valley. At every step it sparkled with joy, and sang, delighted, a perpetual song to every flower that it passed, to every bush and every tree that grew near it. And the flowers breathed sweet odors above it, and the trees gratefully lowered their branches, and often the little birds, having bathed themselves in its sprightly waters, sat on the shrubs which were closest to the current, and tried to excel one another in the boldness and the variety of their music.

Over the stream the lark loved to soar, and to look down from the heavens, that he might see his reflection on the surface. The king-fishers built their nests upon its banks, and lulled themselves to sleep with its dulcet murmurs. The place was like a little paradise, and had been so for ages. The stream could not remember that it had ever had cause to grieve; it had seen ever-new generations of flowers, and, watered by its care, they constantly increased in number, and lost nothing in beauty. The change of seasons did not interfere with its pleasures. The rain added to its strength and usefulness, brought news from the clouds, or from the neighboring hills whence the rivulets came with their contributions; the sunshine brightened its face with silvery light. In the day-time it talked with all the living creatures that surrounded it. In the night the moon and stars would often visit it, and dance upon its dancing wavelets. In the storm it only lifted up its voice more loudly, to keep harmony with the great concert around. In truth, it was a happy stream, and seemed to have the art of diffusing happiness all about its neighborhood.

'One day, an unusual noise was heard. The stream looked up, and saw a large black creature hovering over it. 'Who can this new visitor be?' whispered the stream to a blue-bell that had been just singing the day-break hour as it was wont to do, in order to wake a beautiful green lizard that slept in a bed of moss only a few steps away from the flower. 'Indeed, I don't know,' said the blue-bell; 'but I will ring the louder, that I may rouse my neighbor and send him off to the kingfisher who is more of a traveller than I, and who can perhaps tell us something about the stranger.' So when the lizard woke, and had washed himself as usual in the good-natured stream, away he ran to the king-fisher's abode to ask what the black monster could be that had come with his discordant voice to trouble the peace of the place. The kingfisher said he had seen in his journey black beetles, and black crows, and black cats, and black whales; but which of these it was the lizard could not tell him, so he said he would come and look for himself. He put his gay feathers in order, which had been rather ruffled by the lizard's intrusion, and then shot away, like an arrow, to the place where the monster was.

'But before he arrived, he heard him croaking in the most ill-natured and insolent tone, and abusing the favorite stream in a way that seemed quite shocking to the poor kingfisher, who observed, as he went along, that all the flowers were hanging their heads, or turning away from the black creature's abuse. He saw, too, that the lark had flown up to the clouds, in order to be out of hearing, and that there was a general commotion amidst all the inhabitants of the happy region. And when he listened, these were the words he heard:—

'Cease that noise, thou everlasting babbler! Canst thou not stop tormenting us with thine incessant tongue? Here, ever since I came into the neighborhood, hast thou been tattling. Prate, prate! Helter-skelter! I wonder what use such a head ache giving intruder can be? Running down the slope of the hill, then over the valley, here and there, one side and another side, just as if all the land were thine own! And then, impudent! scampering down to the very sea. I should like to know who gave thee an invitation into other people's company; a pert little country jade, moving into the great world without anybody's asking thee? And here have I been, for the last half-hour, wearying myself with giving good advice, of which the insolent vagabond takes no notice. 'Tis past endurance.'

'Upon which the raven—for it was a raven—dashed violently into the stream, and the stream, instead of losing its temper, merely washed the dirt off the raven's wings.

'But at this moment all the community set up such a shout of indignation, that the raven was very glad to betake himself to flight, and never again did he appear in the land of the stream.'

* 'Virtutem primam esse puta, compescere linguam,
Proximus ille Deo est, qui scit ratione tacere.'

† 'Sperne repugnando tibi tu contrarius esse,
Conveniet nulli qui secum dissidet ipsi.'

‡ 'Ira odium generat, concordia nutrit amorem.'

‖ 'Si vitam inspicias hominum, si denique mores,
Cum culpes alios, nemo sine crimine vivit.'

[From the New York Evangelist.]

'GEMS.'

The beautiful little quarto with this title, containing a verse of scripture for every day in the year, was lately presented by a pastor, as a new year's gift, to one of the lambs of his flock, whom he had baptized since the last new year's day. It was accompanied by the following note:

'In the enclosed volume the name of Frances Ellen is written by the same hand that sprinkled the baptismal water on her infant head. It is the prayer of her *pastor*, as he presents this little book, that these and many other 'Gems' of the Spirit may be early enshrined in her heart.'

January, 1837.

To this the mother of the little one replied, impromptu, in the following beautiful note:

'May Ellen thank her pastor dear,
For the sweet gift of her new year,
And kiss the hand that kindly shed
The water on her infant head.
May the dear token he has given,
Her tender footsteps lead to heaven;
The heart that breathes for her a prayer
Her gentle spirit cherish there,
A pure, and bright, and spotless 'gem,'
Fixed in her pastor's diadem.

New Year, 1837. From ELLEN.'

AN INTERESTING INCIDENT.

Two men were travelling in the far west, one was a sceptic and the other a Christian. The former was on every occasion ready to denounce religion as an imposture, and professors as hypocrites. According to his own account of the matter, he always suspected those who made pretensions to piety,—felt particularly exposed in the company of Christians,—and took especial care of his horse and pockets when the saints were around him.

They had travelled late one evening, and were in the wilderness; they at last drew near to a solitary hut, and rejoiced at the prospect of a shelter, however humble. They asked admission and obtained it. But it was almost as dreary and comfortless within as without; and there was nothing prepossessing in the appearance of the inhabitants. These were an elderly man, his wife, and two sons—sun-burnt, hardy and rough. They were apparently hospitable, and welcomed the travellers to such homely fare as the forest afforded, but this air of kindness might be assumed to deceive them, and the travellers became seriously apprehensive that evil was intended. It was a lonely place, suited to deeds of robbery and blood. No help was at hand. The two friends communicated to each other their apprehensions, and resolved that on retiring to their part of the hut—for there were two apartments in it—they would secure it as well as they could against the entrance of their host—would have their weapons of defence at hand, and would take turns through the night in watching, so that one of them should be constantly on guard while his comrade slept.

Having hastily made their arrangements, they joined the family, partook of their homely fare and spoke of retiring to rest. The old man said it had been his practice in better times, and he continued it still, before his family went to rest, to commend them to God in prayer, and if the strangers had no objection he would do so now. The Christian rejoiced to find a brother in the wilderness, and even the sceptic could not conceal his satisfaction at the proposition. The old man took a well worn Bible, on which no dust was gathered, though age had marked it, and read with reverence a portion of the Sacred Scriptures. He then supplicated the Divine protection, acknowledged the Divine goodness, and prayed for pardon, guidance, grace and salvation. He prayed too, for the strangers; that they might be prospered on their journey; and at the close of their earthly journey, they might have a home in heaven. He was evidently a man of prayer, and that humble cottage was a place where prayer was wont to be made.

The travellers retired to their apartment. According to their previous arrangement, the sceptic was to have the first watch of the night, but instead of priming his pistols and bracing his nerves for an attack, he was for wrapping himself in his great coat, and covering himself in a blanket, as quietly as if he had never thought of danger. His friend reminded him of their arrangements, and asked him how he had lost his apprehensions of danger? The sceptic felt the force of the question and of all it implied—and had the frankness to acknowledge that he could not but feel himself as safe as if at a New England fire-side, in any house or in any forest where the Bible was read as the old man read it, and prayer was offered as the old man prayed.—*Exeter News Letter.*

An interesting discovery has lately been made by the keeper of the regalia in the Tower. In clearing out some secret places in the Jewellery office, a royal sceptre was found, equalling in splendor and in value the others which are there exhibited. It is imagined, from the decayed state of the case, and the dust wherewith it was enveloped, that this sceptre must have been thrown into that neglected corner in the confusion of Blood's well known attempt on the crown jewels, nearly a century and a half ago.

[From the Sunday School Teacher.]

TEMPTATION.

A poor little chimney sweeper had engaged at a chateau to sweep a chimney which led from the roof to the apartment of a Princess.

When he had descended to the fire place he found no one in the chamber, and he remained there for some time looking at the many beautiful things which were in it.

That, however, which pleased him the most, was a Watch garnished with diamonds laying upon the toilette table. At first he must needs take it into his hands. Then came the wish, O! that I had such a watch!

A moment after he said to himself, what if I should take it? But fie! that would make me a thief.

At the same time, no one will ever know it, said he speaking to himself again. But at this very moment a noise was heard in the next chamber. As quick as possible he replaced the watch, and saved himself by a retreat up the chimney.

Returning home this watch was always present in his mind. Wherever he went, or wherever he was, it was constantly before his eyes. He endeavored to drive it away from his thoughts, but in vain! It seemed as as if he was drawn towards it by superior power.

He could not sleep, so that he finally resolved that he would return and take it.

When he had gained the apartment, every thing was so still that he could not doubt but he was there alone. Timid and trembling he approached the toilette, where by the feeble light of the moon he perceived the watch.

Already was his hand extended, when near to it he discovered still greater treasures, diamond ear rings and bracelets.

'Shall I,' said he to himself trembling in every limb. 'Shall I'—

'But then! shall I not be a detested wretch all the rest of my life? Shall I ever be able to sleep quietly afterwards? Shall I ever dare to look any one in the face? That's very true. Nevertheless I shall become rich suddenly; I shall be able to ride in my coach; to have fine clothes, and something to live upon luxuriously every day.

'Then if I should be discovered? But how can they discover me? Nobody sees me.

'Nobody! Does not then God see me.—He, who is every where. Should I dare to address my prayers to him if I committed this theft? Could I die in peace?'

At this thought an icy chillness came over him. 'No,' said he, replacing the diamonds, 'rather let me have poverty with a good conscience, than riches with villanny,' and as he said this he hastily returned by the way which he came.

The Princess whose sleeping room was adjoining to this, had seen and heard all that had passed, she recognised the little boy by the light of the moon, and the next day she went to his house.

'Hear me, my little fellow,' said she, 'when you came to my apartment last night, why did you not take my watch and diamonds?'

The little fellow fell at her feet and so great was his fear, he could not utter a single word.

'I heard the whole,' said the Princess; 'thank God, my child, that he enabled you to resist the temptation; and endeavor henceforth to sustain yourself in the way of virtue.

'From this moment you are to live with me. I will feed and clothe you. I will do still more. I will bring you up under my own care, and give you such an education that the remembrance of one bad action shall return to you no more.'

The child wept bitterly. He wished to express his thanks, but he could not; he could only sob and clasp his hands.

The Princess kept her word. This little boy was well brought up; and his benefactress had the satisfaction and delight of seeing him as he advanced in life, become a learned, good and pious man.

SACRED MUSIC.—It is well known that Swift was a most orthodox admirer of sacred music, and cultivated it with great assiduity in the cathedral of St. Patrick. None of the arts, in those days, however, had made much advance in Ireland. She had long warbled her own sweet notes with native melody; but Handel had been more heard of, than heard—his divine compositions were little known, and oratorios were only coming into fashion. A certain noble lord, though of not very sacred manners, meeting the dean at the first performance of the Messiah, was so struck with the sublimity both of the music and the words, that he begged to know the name of the author of the latter.—'Will you read his book, my lord, if I lend it to you?' 'Most certainly, my dear doctor—he writes admirably.' Swift sent him a Bible, and he was a convert.—*Miss. Chr. Herald.*

PIETY AND THE FINE ARTS.—'Since I have known God in a saving manner,' said Henry Martyn, 'painting, poetry, and music have had charms unknown to me before. I have received what I supposed a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful. O how religion secures the heightened enjoyment of those pleasures, which keep so many from God, by their becoming a source of pride.'

ANECDOTE OF LORENZO DOW.

The following anecdote of this eccentric character, has been sent us in manuscript by a correspondent, who thinks it has never been published. We think it has once been published. We think we have some recollection of seeing it in print several years ago. At any rate it is worth republishing.

'Some years since, Lorenzo preached at Charleston, S. C.; and in the course of one of his sermons, attacked with some severity the character of a citizen who had lately died, and whose death he aleged was in consequence of his vices. For this he was, at the instance of the relatives of the deceased, prosecuted and found guilty by a jury. The court sentenced him to pay a small fine and endure a short imprisonment. The governor of the State, however, pardoned him, and paid the fine himself.

'The next Sunday, Lorenzo preached to a crowded audience, commencing as follows:

'There was, we learn from the New Testament, a certain rich man who lived, *I think*, at Jerusalem, and his name was Dives. He was clad in robes of purple and linen, and fared sumptuously every day.—That is he lived *high*, or what might be called *dissipated*. Now there was also, *I think*, in Jerusalem a certain beggar named Lazarus, who asked to be fed only with crumbs that fell from the rich man's table. He lay down at the gate of his palace, but the rich man would not hear him, but set the dogs on him. So this poor beggar died, and then his sorrows ended, for he was carried by angels to Abraham's bosom. Yes, Lazarus went up aloft—his spirit soared to heaven, where all good men will go when they die. But my brethren, you will ask what become of Dives, the rich man?—Why, my friends, after a while he died also, and I don't know but he died drunk. I will not however, say so positively, for I don't know but he has some *relations among those who now hear me*, and I may be prosecuted for *defamation of character?*'—*Protestant.*

The following anecdote is related as matter of fact in the excellent Paper to which we have given credit for it. Fact, or no fact, we think there is a wholesome moral in it.

[From the Olive Branch].

FANATICISM.—A FACT.

As ludicrous an instance of fanaticism as we ever heard of, occurred not many years since at no great distance from Boston. A man about thirty years of age, who sustained a very fair character, suddenly became a convert to a notorious fanatic and imposter. He at last fancied that his faith was so strong that he could perform miracles. The Unitarians particularly provoked his righteous displeasure. He pronounced their doctrine of the devil, and as an evidence that it would come to nought, he prophecied that on a certain day he should overturn their meeting-house, a large wooden building 50 by 70 feet. The day arrived—a small crowd had collected to see the wonderful feat performed: the prophet appeared, marched boldly up to the broadside, laid hold of the sill with both hands, gave a shout, and lo, the meeting-house stood just as it had for twenty years before.

The prophet retired amidst the scoffs and jeers of the spectators. True, the meeting-house remains unmoved, but not so with his faith, that was tremendously shaken. He happily saw his error, repented of it, and became in the end a consistent and exemplary christian. But it is said that to this day, the sight of that Unitarian meeting-house throws him into a violent spasm of shame.

The New York Sun says that there is a library in Europe, formerly belonging to Professor Blumenbach, which is composed entirely of works written by negroes. The worthy professor says, in reference to these works, there is not a single department of taste or of science in which some negro has not distinguished himself!

New Churches in London.—The subscriptions for the building of new Churches in London on the plan proposed by the Bishop of London, have increased to £100,000, 'a munificent proof,' says the London Morning Herald, 'of the benevolent anxiety which a large portion of the possessors of metropolitan property, and other wealthy residents of London and its vicinity, feel for the moral and spiritual welfare of the poorer classes. This fountain of Christian charity has been opened by the judicious and eloquent appeal of Dr. Bloomfield, and will hereafter diffuse the living waters of Christian truth, in many fertilizing streams, through the moral wastes that surround this great city.'

NATURAL CONVEX LENSES.—In summer, after a few days of clear weather a very fine dust settles on the leaves. In this situation if a light shower of rain falls, insufficient to wash the dust from the leaves, the drops will be retained in a globular form, which, should the sun immediately afterwards make its appearance, will produce the same effects as burning glasses: as may be seen by the scorched appearance of the leaves.

ANCIENT CITY.—The remains of an ancient city are said to have been discovered on the Crawfish, a branch of the Rock river, in Wisconsin territory, the wall of which is in its present state four or five feet high and twelve feet thick at the base, built of burned brick, and supported by buttresses at regular distances. The wall above described is supposed to have been that of the citadel, as it encloses three large buildings and about fifty of a smaller size. It is in turn enclosed by another of about three miles square. We fear that the editor of the Chicago American, from which the article of which we have given the substance is taken, has been imposed upon, and think it probable that the city spoken of is a modern antique.—*Baltimore American.*

Permanent Funds.—Says the Rev. Mr. Church, in his book entitled the Philosophy of Benevolence, 'the present generation might almost as well think of doing all the praying for several generations to come, as to provide at their hands the means of exercising charity. The latter duty, to answer the design of Heaven, must be personal, as well as the former.'

In 1698, according to Fletcher of Saltoun, there were in Scotland more than 100,000 people begging from door to door, and all living without regard to the laws of God or man; murders, and every species of disorder, and vice, and crime, being very common among them. At that time the whole population of the country did not exceed 1,000,000. In the course of 67 years, such an entire change had been wrought through the influence of religious instruction, that, at the autumn circuits in 1757, not a single person in all the country was found guilty of any capital crime.

ADVICE in the Pursuits of Literature. By Samuel L. Knapp, dedicated to the members of the Mercantile Library Association of New York, and will doubtless be an interesting volume to many of the young men of Boston. Price 50 cents.

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It is believed that two advantages would result from a general use of this, or a similar work. In the first place, it is believed that the psalm tune is not well adapted to develop the voice. It is constructed for a different purpose, and does not, in its nature, admit of that animated and sprightly execution, which is essential to a full development of vocal powers. In the second place, it is believed that there is, in the minds of many teachers, an objection to the use of psalm tunes, for the purposes of instruction, derived from, or incidental to, its more sacred character. Being intended for worship, the most holy names, and doctrines, and facts of religion, are, of course, continually introduced; and in teaching, the master often finds it necessary to repeat again and again the most sacred passages, for the mere purpose of scientific instruction, without being able to derive or impart any of the religious feeling or sentiments, which should always accompany the performance In this manner, the religious sensibility of both teacher and pupil is believed to be often wounded, and the effect must be to render it less and less delicate.

If secular music, properly adapted to the purposes of instruction, should be used in the first development and training of the voice, and psalmody should afterwards be learned as a distinct species of music, it is believed that the musical powers of the pupil would be more fully brought out, and a correct execution of psalmody be better attained in the end.

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